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Bellow comes home
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The Canadian Jewish News

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Students testify on teachings

Keegstra hearing continues

By TAMMY KAROL

RED DEER, Alta. — Jews provoked the French and Russian revolutions, the American Civil War, both world wars and the Great Depression, according to testimony given here last week at provincial court by students of Jim Keegstra, based on Keegstra's teachings.

The preliminary hearing for Keegstra, who was fired last December from Eckville High School for allegedly expounding anti-semitic theories to his pupils, is expected to continue for several more days this week. It will determine if there's sufficient evidence to try Keegstra on a charge of "wilfully promoting hatred toward an identifiable group."

Keegstra has been charged under Section 281.2 of the Criminal Code and this is the first investigation of its kind in Alberta under this section.

If found guilty he faces a $500 fine or up to two years imprisonment.

His teaching licence has been revoked by Alberta education minister David King.

He was represented in court by Douglas Christie, 37, a B.C. lawyer who considers his client's case the most important test of freedom of speech this country has ever witnessed.

Christie would not comment on Keegstra's theories but he does claim no one has refuted them.

The defence lawyer's remarks are not agreeable to some. During the preliminary hearing last week his own Victoria law office was spray painted with swastikas.

Did students believe Keegstra's teachings?

One witness, Trudi Roth, told the court: "I believed some of it . . . but I couldn't believe all these people (Jews) do this."

Roth, who graduated from Eckville High School in 1979 and who took Keegstra's grade 12 social studies class described her teacher as "very convincing and forceful at times . . . it was obvious that he believed what he was saying. He had a certain look in his eyes . . ."

For full details of the first week of testimony see pages 12 and 13.

Shamir calls on UN for buffer in Bekaa

TEL AVIV [JTA] — Premier Yitzhak Shamir has proposed that troops of the United Nations Interim Force in Lebanon [UNIFIL] be deployed as a buffer between Israel troops and the Syrian army in the Bekaa Valley of Eastern Lebanon.

Shamir made the proposal on Israel Radio prior to a visit here this week of United Nations Secretary - General Javier Perez de Cuellar.

Shamir said that UNIFIL, while not effective in preventing terrorist infiltrators from attacking Israeli border towns from Lebanon, could be employed as an international force separating two regular armies.

But Perez de Cuellar told an Israel Radio reporter in Lebanon, before he came to Israel, that UNIFIL troops could not be deployed in that manner. He suggested, instead, that the UN troops take up positions to be evacuated by Israeli forces in south Lebanon. (Israel is not, at the moment, contemplating further withdrawals in the area.)

The UN secretary-general said UNIFIL could be enlarged only if the contriburing countries increase the size of their contingents.

Shamir said he did not have any great expectations of the UN role in the Middle East or the world at large but he said he would make the most of de Cuellar's visit which was his first to the region since taking office.

Shamir also expressed hope that the Lebanese government will not demand that Israel close its liaison office which is located in a Beirut suburb. He said the office could be helpful in negotiating the withdrawal of the IDF from south Lebanon and if it is forced to close, as has been demanded by Lebanese government leaders, those negotiations would be postponed.

Meanwhile the chief of staff, Lieut.-Gen. Moshe Levy expressed the view that the IDF's stay in Lebanon may be a long one, though he does not rule out the possibility of further redeployments.

In briefings with Israeli military correspondents and radio interviews on the second anniversary of the start of the Lebanon war, Levy said the decision to stay in Lebanon or return home is a political one and not to be decided by the army command.

On Saturday night, tens of thousands of people marched through the main thoroughfares of Tel Aviv and assembled in Malechi Israel Square to protest Israel's continued presence in Lebanon and the Jewish underground on the West Bank.

The Peace Now movement, which organized the protest, claimed a turnout of 100,000 but opponents of Peace Now said the count was closer to 30,000.

Recognition of PLO is rejected by Turner

John Turner has a strong commitment to the right of Israel to exist as a state within secure and recognized boundaries — but also believes that "the Palestinian people have legitimate rights, including the right to play a full part in negotiations to determine their future, and their right to a homeland in the West Bank."

In his reply to the CJN questionnaire on issues of Jewish concern sent to all Liberal leadership candidates, Turner stated:

"I would ensure that Canada's Middle East policies would be formulated to reflect a balanced and fair approach to Israel, and these policies would always be articulated in this balanced fashion.

"We should remember that Israel is the only strong and stable state in the Middle East that can always be depended on by the Western democracies," he continued.

Rejecting recognition of the PLO — or even upgrading contacts — as long as it refuses to renounce terrorism and accept Israel's existence, Turner nevertheless believes that the only way to a comprehensive, lasting and fair peace in the Middle East is "through direct negotiation between the parties to the dispute."

Canadian foreign policy would be directed towards encouraging the parties to participate in negotiations without any pre-judgment on the outcome.

And no, he would not move the embassy from Tel Aviv to Jerusalem.

He did not indicate whether he had ever visited the Middle East.

On another issue of Canadian foreign policy of concern to Jews, Turner said that his government would recognize the right of Jews living in the Soviet Union to emigrate and be reunited with their families. "Diplomatic channels would be used to call upon the Soviet Union to respect the obligations accepted in the Helsinki Accords," he said.

On domestic issues, Turner answered all questions except the one asking if he was in favor of affirmative action.

[Cont'd. on page 14]

Need for strong Israel understandable: Whelan

In a detailed response to The CJN questionnaire on issues of Jewish concern sent to all Liberal leadership candidates, Eugene Whelan has called for "a negotiated agreement of self-determination for the Palestinian people."

The minister of agriculture responded to the questionnaire point by point.

The first question, which referred to any possible changes in Canada's Middle East policy, drew the comment that "the current situation is attributable to the failure of many countries in the region to accept the UN decision for the provision of a Jewish homeland.

"The evolution of this situation, the necessity of a militarily strong Israel and the commitment to end terrorism are understandable and justified," Whelan continued.

He sees Canada's role as depending on its "international reputation as a straightforward and honest people," to promote a fair and equitable solution.

On the second question, which asked if there had been a diminishing of Canada's confidence in Israel as a result of the Lebanese war, he said no — rather there is a "heightened awareness of the region's political complexities."

He also called for direct negotiations among "the affected parties in the West Bank and Gaza" to deal with the plight of the Palestinians, which "cannot and should not be ignored."

He said that the PLO has "provided clear evidence that they are not a constructive element."

Whelan, who has visited Israel and is enthusiastic about its agricultural technology and

[Cont'd. on page 14]

Outspoken Eugene Whelan believes that the Lebanese war led Canadians to appreciate the complexities of Mideast politics. [CP laserphoto]

Johnston didn't respond

In the May 10 issue of The Canadian Jewish News, we printed a 9-point questionnaire on issues of Jewish concern sent to all candidates for the Liberal leadership. The leadership convention is in Ottawa this week.

As The CJN went to press, replies had been received from Mark MacGuigan (May 17); Jean Chretien and John Roberts (May 31); John Munro (June 7), and John Turner and Eugene Whelan (published in this issue).

We have not heard from Donald Johnston.

However, on one of the most important issues raised in the questionnaire — Canada's Middle East policy — media reports indicate he believes strongly in Israel's right to exist and would defend her territorial integrity, but objects to the Israeli settlement policy on the West Bank. He would increase contacts with any group — including, presumably the PLO — that might be able to bring about peace.

A new no: 483-9331

TORONTO — Effective on Monday, June 18, The Canadian Jewish News office in Toronto will have a new phone number: 483-9331.

The change in the number is due to the instalation of a new phone system which will provide more lines for us to receive and make calls. Hopefully, the busy signal you get so often when you call us will be eliminated.

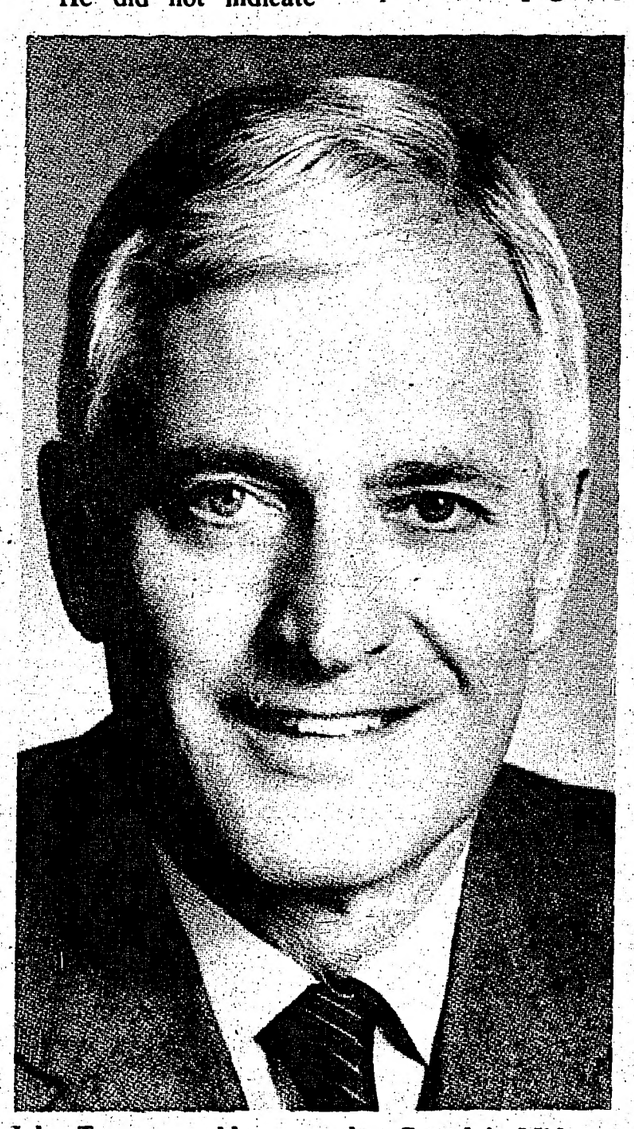
So please make a note of the new number: 483-9331, for ALL departments.

Vacation closing

It's almost vacation time for the staff of The Canadian Jewish News.

As has been the practice for the past several years, we will not publish during the first part of July: there will be no issues on July 5 and July 12. [This means the offices will be closed June 25 to July 9].

Because of the vacations, the JUNE 28 issue will go to press earlier than usual and the editorial deadline for that issue is Monday, June 18. The advertising deadline is Wednesday noon, June 20.



John Turner would ensure that Canada's Mideast policies are balanced.

World-National

Mississauga deserves pat on back

By
RABBI W. GUNTHER PLAUT

As of Tuesday, June 12, there is now a Wallenberg Rd. in Mississauga, a suburb of Toronto. That in itself would be worthy of note, for any remembrance of the heroism of this valiant Swede is a mitzvah. And when a city which has but a small proportion of Jews among its inhabitants chooses to honor this man, our sense of satisfaction takes on an additional dimension.

Rabbi Plaut

What has intrigued me especially about this event is the fact that while usually the push for recognizing Wallenberg comes from Jews, the Mississauga honor originates with and has been carried entirely by non-Jews, and particularly by a Czech named Mirko Janacek. It was he who asked city councillor Larry Taylor to name a new street in the Dundas-Fairview subdivision after Raoul Wallenberg, the man who in the last days of World War II saved tens of thousands of Hungarian Jews from the deadly grasp of Nazi murderers.

Shortly after the end of the war Wallenberg was arrested by the Russians as a "spy" and has not been heard of since. The Soviets claim that he died in prison, but there are witnesses who have testified that the great Swedish humanitarian has been seen alive in Siberia and that perhaps he is still among the living.

Why did Mr. Janacek, a native of Czechoslovakia who came to Canada in 1951, propose Wallenberg's name? He did it, he says, out of gratitude to Sweden which gave him asylum in 1948 when he fled his native land after the Communist take-over. Mr. Janacek was 21 years old then and was taken in by a Swedish family who became his adoptive kin. He learned Swedish and studied at the Royal Agricultural College in Ultana/Uppsala. In Canada he has been active in artistic and ethnic organizations and founded the New Canadian Theatre.

When the news went out that city council was looking for suggestions of names for the new subdivision, Mr. Janacek remembered the eminent Swede and wrote Larry Taylor, proposing Wallenberg's name. To his delight and surprise Mississauga's city council agreed It was as simple as that.

As Jews, we are necessarily concerned with the horrors of those deathridden years. But we should make sure that at the same time the Gentile heroes of resistance are more prominently remembered than they have been up to now. To be sure, there is an Avenue of the Righteous in Jerusalem which commemorates their valiant deeds, but somehow, in our consciousness, the marvelous courage of these exceptional men and women is too often a mere footnote to history.

This is unjust. Not everyone was a Nazi or an anti-semite. Many people were bystanders, non-political persons whose major goal in life was to get by and not to become involved. Those who risked life and limb to save Jews were the rarest of the rare, and they deserve a much higher profile than they have obtained up to now. That is why Raoul Wallenberg is so important.

So, mazel tov to Messrs, Janacek and Taylor and the Mississauga city council.

Daily chapters

With the end of the holidays and the beginning of summer, there are fewer special readings. From now until August, when the fast commemorating the destruction of the Temple takes place, continue to read from the Book of Psalms, together with the weekly Torah portion and haftorah.

On Thursday, June 14, read Psalm 9; on Friday, Numbers 12-15 (Shelach Lecha); on Shabbat, Joshua 2:1-24; Sunday, Psalm 10; Monday 11; Tuesday, two short Psalms, 12 and 13; Wednesday, Psalm 14.

These readings are from a 3-year cycle published by the World Jewish Bible Society and the Jewish Agency.

Threats to Americans a concern

Bill to move embassy gains ground

By
JOSEPH POLAKOFF

WASHINGTON — With majorities attained in both House and Senate in support of the legislation directing the President to move the U.S. embassy in Israel from Tel Aviv to Jerusalem the point of decision is nearing on confrontation or compromise between the White House and the Congress.

White House and Senate sources close to the legislation say no signs have been forthcoming from the administration for a compromise. "Those who talk of compromise are not talking for the administration," this reporter was told at the White House.

Similarly, an informal internal memorandum of "talking points" for U.S. official spokespersons dealing with foreign affairs said flatly "no compromise" on any ground, including a "non-binding resolution."

Congressional sources indicated the legislation is headed for votes in both chambers and compromise is presumed an administration prerogative.

A non-binding resolution would not result in confrontation since it would not be mandatory for presidential action, either in support or veto, but merely express the sense of Congress favoring the move.

Reports regarding the legislation continue to drape a mantle of fear over any suggestion of the U.S. moving towards Jerusalem. Threats to Americans in Europe, as well as in the Moslem world, are being reported in media opposing change in the embassy's locale.

When final votes will be taken in Congress is problematical, Capitol sources noted. The House foreign affairs subcommittee for Europe and the Middle East has scheduled its fifth and last hearing for June 20. The Senate foreign relations committee, which held its only hearing in February, has not listed another. "The problem is many witnesses want to testify," a Senate source said.

No explanation was forthcoming on why the House was able to hold four hearings with numerous witnesses.

It is understood that staff members of Senators Charles Percy, the committee chairman, and Daniel P. Moynihan, the Senate bill's chief sponsor, are talking about a date.

One staffer said "there is a lot of time." He noted Congress is in session all of June before recessing for the Democratic national convention in San Francisco July 16-19. It will return for two weeks after that before recessing for the Republican convention in Dallas Aug. 20-23 and then remain in session through September.

However, backers of the bill indicate lagging on the bill may end in its pigeonholing.

While backers indicate the Democratic-controlled House will adopt the bill before the San Francisco activities, there are hints the Republican-controlled Senate may suffocate the legislation by delay and that at least one prominent Democrat in the legislation's forefront is accepting the go-slow strategy for reasons not made clear.

As of the beginning of June, 48 senators — 17 of them Republicans — have signed the bill presented by Moynihan, with Senator Arlen Specter as its first co-sponsor. However, at least three other senators have indicated that they will sign, making a majority.

Neither Senator Howard Baker, the majority leader, nor Senator Robert Byrd, the minority leader, are co-sponsors. Percy opposes it.

In the House, the majority leader, Rep. Jim Wright, the Democratic whip, Rep. Tom Foley, and the chairman of the House foreign affairs committee, Rep. Dante Fascell support the measure. Also supporting are Rep. William S. Broomfield, the ranking Republican on the foreign affairs committee and Rep. Trent Lott, the deputy Republican whip.

However, neither Rep. Robert Michel, the Republican leader, nor Rep. Lee Hamilton, chairman of the House foreign affairs subcommittee for Europe and the Middle East, have co-sponsored.

Of the 226 House members who have co-sponsored, 149 are Democrats and 77 Republicans. Roughly, both in House and Senate, Democrats are two to one in favor of the bill.

The House measures, sponsored by Reps. Tom Lantos and Benjamin Gilman, is co-sponsored by all 31 Jewish members except Rep. Anthony Beilenson. Of the 23 Blacks, 13 are co-sponsors, and among the 10 of Hispanic origin, five have signed. All Blacks and Hispanics are Democrats.

In a letter to President Reagan, Republican Senator Jesse Helms [opposes the legislation because he sees it as raising "grave legal questions" regarding presidential powers on ambassadors and foreign policy but he urges "preempting the mischief which this legislation might do by acting now to recognize Jerusalem" as Israel's capital under certain conditions.

He suggests that "the moving of the embassy obviously would be the first step in this process.

"Undivided Jerusalem is the indisputable basis of a Solomonic solution for the problems which face us in the Middle East," Helms' letter says. "The U.S., as a nation, should recognize Jerusalem as the capital of Israel.

"We should never pursue any plan that envisions separation of the West Bank from Israel," he wrote. "The peoples of the Holy Land must be brought together under one roof, for the prophets of the Scriptures are common to all. Moreover, for the purpose of defence the Jordan River must always be secure.

"However," Helms wrote, "the Palestinians either should be granted full political, civil, and economic rights with proportional representations in the Knesset, and Hebrew and Arabic both as official languages; or the Palestinians could have an autonomous unit within a confederal state with an undivided Jerusalem as a common capital. What we cannot accept is a Soviet-backed PLO state in the heart of the Holy Land."

Voters in Berkeley defeat Arab proposal

SAN FRANCISCO — Voters in the city of Berkeley have rejected by a margin of almost 2 to 1 the Arab-sponsored proposal that would have the United States reduce its annual financial assistance to Israel by the amount equivalent to Israel's support for Jewish settlements on the West Bank, the Gaza Strip and the Golan Heights.

Complete official returns from the voting precincts provided to The CJN by California's Alameda County register of voters showed 21,279 rejected the proposal while 12,107 voted in favor of it. These totals constituted 56% of Berkeley's registered voters.

Absentee ballots that remained to be counted, a spokeswoman for the register said, would "not be nearly enough" to alter the results.

The balloting was in conjunction with California's presidential primary election June 5.

The American-Arab Anti - Discrimination Committee, which supports the aims of the Palestine Liberation Organization, initiated the proposal and gained wide support before friends of Israel rallied and organized against it.

Berkeley is in the Congressional district represented by Democratic Congressman Ronald Dellums. His spokesman in Washington, Max Miller, told The CJN that Dellums had issued a statement on May 29 — a week before the balloting — that he took "a formal no position" on the proposal . . . that is, a neutral stance.

Under the proposal, had it been adopted, the mayor of Berkeley would have had to write before the end of this year to the President of the United States, the secretary of state, the senators of California and to the congressmen from Berkeley district that "the people of the city of Berkeley call on the United States government to reduce its yearly aid to Israel by an amount equal to what it determines to be the most accurate approximation of what Israel spends annually on its settlements in the occupied territories of the West Bank, the Gaza Strip and the Golan Heights."

East Jerusalem was not mentioned in the proposal.

NAZI FAREWELL

Nazis are still alive and well in Santiago, Chile, as this photo vividly portrays. The three unidentified men give the Nazi salute at the grave of Nazi war criminal Walter Rauff, who was buried May 15. "Heil Hitler, Heil Rauff," said the men as they saluted. [Religious News Service photo]

Alan Borden takes over top post

BBC unveils plans for new building projects

By
FRANK RASKY

LIBERTY, NY —

Alan Borden, B'nai B'rith Canada's newly installed president, told 400 cheering delegates here last week that the service organization would launch three major building projects during his term of office.

Borden, a Hamilton-born chartered accountant, assumed his post at the 21st annual convention of the 88-year-old service organization representing 20,000 Jewish families across Canada, whose delegates met here for four days at Grossinger's Hotel in the Catskills.

Borden's three building projects for the coming year include construction of:

- A new B'nai B'rith senior citizens' housing project in Toronto.
- A new Human Rights Centre adjoining the BB's present 2-storey national headquarters building on Hove St. in Toronto.
- A new B'nai B'rith Canada mother and child health care clinic in Jerusalem.

Borden was president of Hamilton's Viceroy Reading Lodge 13 years ago, and since moving to Toronto has been associated with the Aaron Hart Lodge.

Conducting his emotion-wrought instalation into office was Judge Jacie Horwitz, a past BB president who is Borden's father-in-law. Don Jubas, the outgoing president, was appointed chairman of the national Hillel.

The conventioneers passed more than 12 resolutions. Four of them dealt with the following issues:

- Provincial governments were urged to include information on the Holocaust in all future Canadian history books.
- The Canadian government was urged to strengthen the so-called "hate propaganda" sections of the Criminal Code, as recommended by the BB's League for Human Rights in its brief to Canada's minister of justice last year.
- The government was urged to bring Nazi war criminals living in Canada to immediate justice.
- The government was urged to negotiate redress for Japanese Canadians who suffered racially discriminatory treatment during World War II.

The keynote speech was delivered by Albert Spiegel, chairman of the International B'nai B'rith Hillel Commission, who served as special advisor to President Ronald Reagan on matters of concern to the Jewish community from 1981 to 1983.

He urged Jews not to make a blanket indictment of all Germans, especially those born after World War II.

"We thus lose the opportunity to make a friend of an enemy," he said. "Never forget that retribution is to the state, not to the individual."

Though he deplored West Germany's proposal to sell arms to Saudi Arabia, he urged his fellow Jews to "be wary with compassion.... The bottom line is that we must be advocates for ourselves."

Philip Klutznick, the 77-year-old honorary world president of International BB, urged the delegates to keep in mind the organization's policy of changing according to need.

He reminded them that in 1941 B'nai B'rith had taken a neutral stand on Palestine as a Jewish homeland. But as a result of the Holocaust, they changed their position, and in 1943 committed themselves to supporting the new State of Israel.

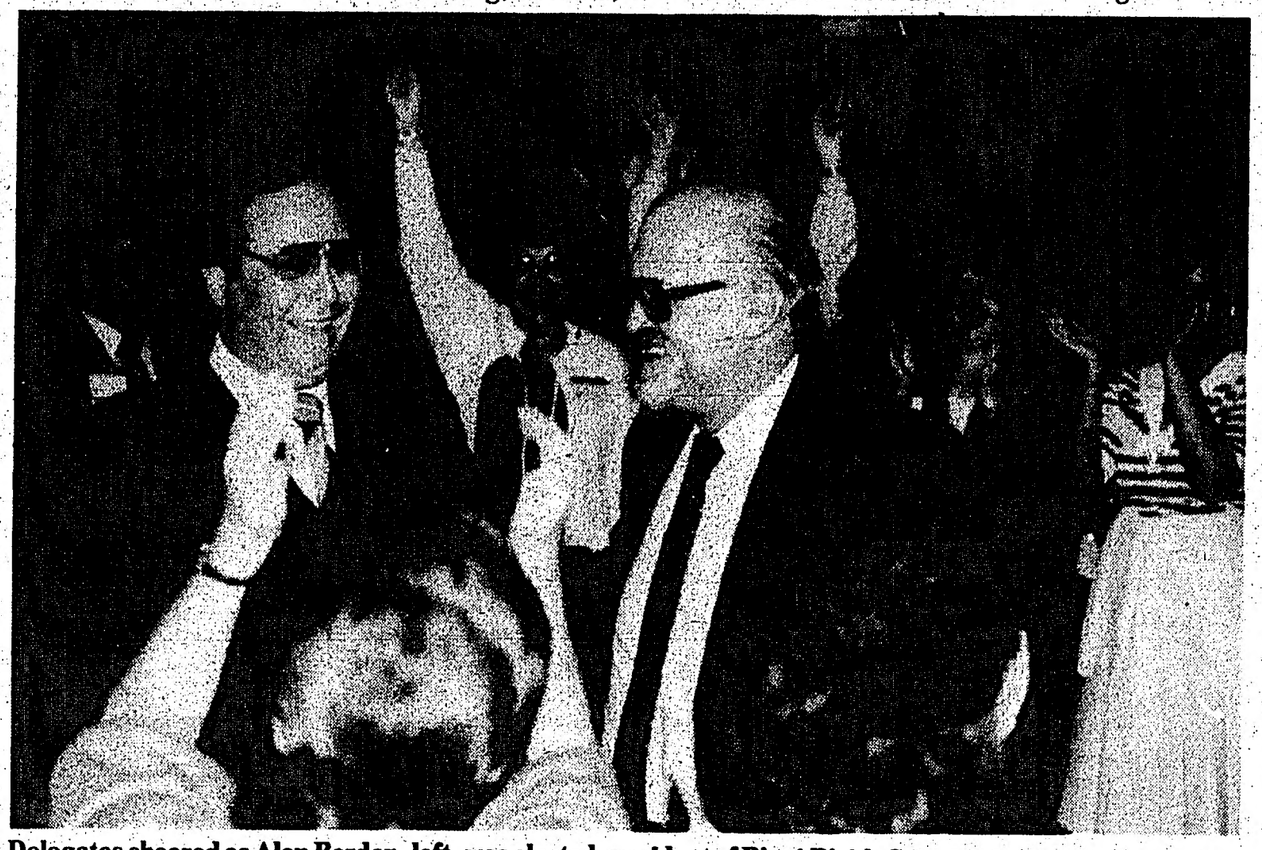
Delegates elected the following executives for the 1984-85 term of office:

President-elect, Harry Bick of Montreal; international vice-president, Bill Morris, Hamilton; international board of governors, Harvey Crestohl, Montreal; international council, R. Lou Ronson, Toronto; international court of appeals, Arthur Diamond, Montreal.

Elected district vice-presidents were: Harry Bloomfield and Harvey Lancit, Montreal; Charlie Goldlust and Harvey Rosen, Toronto; Lou Isenberg, Ottawa; Richard Rosenthal, Windsor.

Elected to the Central Canadian Council were Howard Henry of Winnipeg and as representative for the Northwest Canadian Council, Herb Leon of Edmonton.

Elected members-at-large for Montreal were Bernard Pessah, Phil Sossner and Moise Suissa; for Toronto, Dr. Brian Feldman, Leslie Kert and Gerald Potasky; and for non-metropolitan regions, David Abraham, Marv Cohen and David Ingre.



Delegates cheered as Alan Borden, left, was elected president of B'nai B'rith Canada. Congratulating him is outgoing president Don Jubas, newly appointed national Hillel chairman.

Cantors told not to fight future changes

GROSSINGER, NY [JTA] —

Cantors attending the annual convention of the Cantors Assembly, the association of Conservative cantors, were urged last week to prepare for changes in the Conservative movement which would give an equal role to women as rabbis and cantors.

"Let us not fight these signs of growth in our movement," said Cantor Ivan Perlman of Providence, RI, who was re-elected president of the Cantors Assembly. He told the 300 delegates that "they are admittedly emotional issues, but we can influence their direction best if we help to initiate changes rather than merely respond to them."

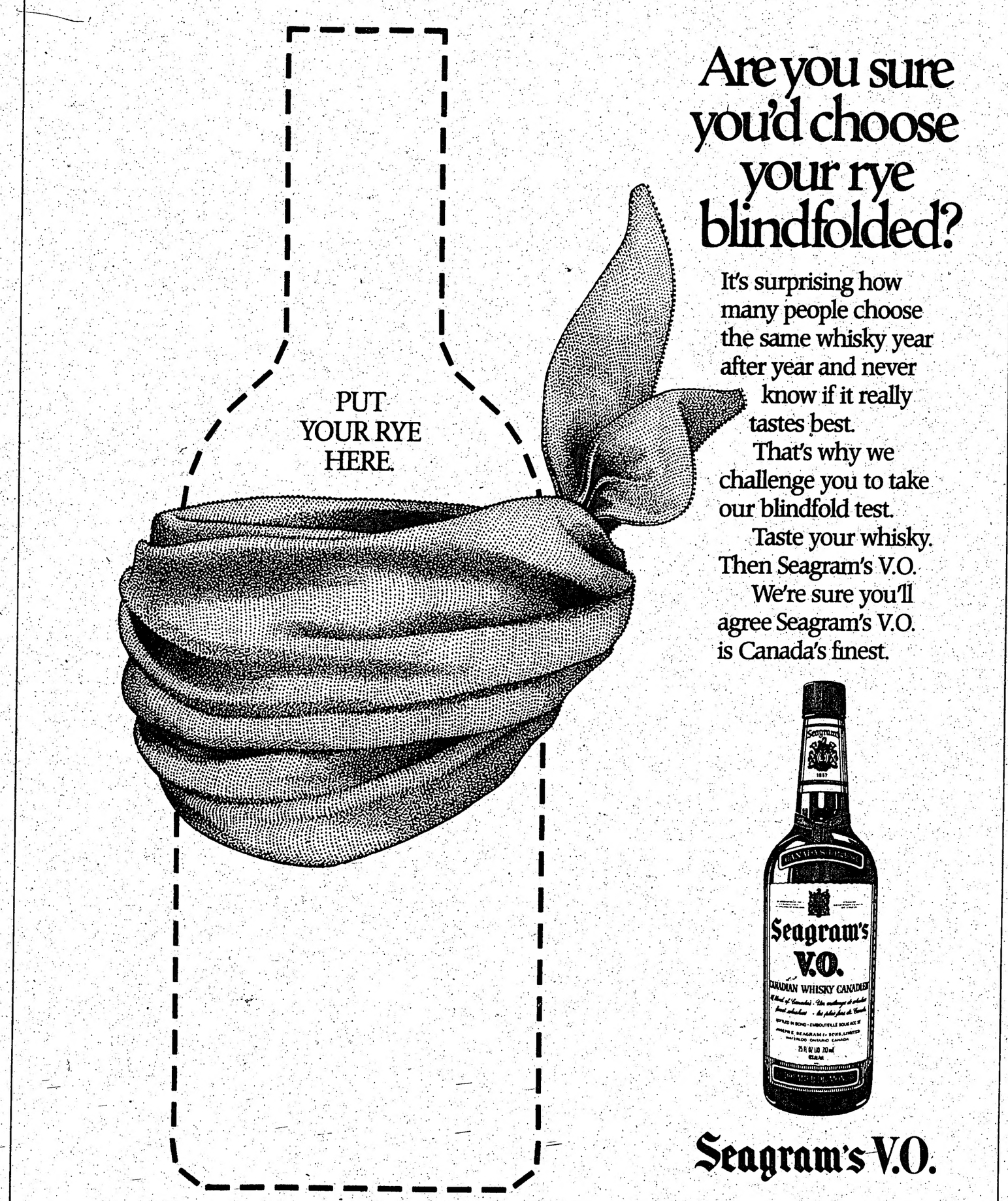
Cantor Samuel Rosenbaum of Rochester, NY, the assembly's executive vice-president, said "we must cast aside emotional prejudices and learn to adjust to women rabbis as colleagues."

On women cantors he said: "We will be bound by whatever halachic decision is made by the [Jewish Theological] Seminary. The issue will soon arise. When it does, we must deal with it with respect, compassion and understanding."

Prof. Joel Roth, dean of the seminary rabbinical school, told the delegates there is no halachic impediment to women serving as rabbis or cantors provided they are willing to obligate themselves to time-bound commandments such as daily recitation of prayers at prescribed times, adding "I do not know of any halachic rule that prohibits conferring the title of rabbi upon a woman."

The seminary will admit this fall women candidates to its rabbinical school for the first time. The seminary does not now invest women cantors.

Rabbi Roth said the vast majority of the seminary's rabbinical school faculty acknowledged the halachic validity of ordaining women as rabbis and cantors and expressed the hope that the American Jewish community would accept women in these roles.


PUT
YOUR RYE
HERE.
Are you sure you'd choose your rye blindfolded?
It's surprising how many people choose the same whisky year after year and never know if it really tastes best.
That's why we challenge you to take our blindfold test.
Taste your whisky. Then Seagram's V.O.
We're sure you'll agree Seagram's V.O. is Canada's finest.
Seagram's V.O.
CANADIAN WHISKY
Seagram's V.O.

World-National

By
RABBI MOSES J. BURAK

Question: We are having an unveiling. Some members of the family would prefer that we invite the people to our home at its conclusion. But, I don't want to have such a party. We have nothing to celebrate. Father is dead. We have erected a monument in his memory. Could we have a lechayim and some mezonos near the stone? The cemetery objects. Who is in the right?

Rabbi Burak

In Philadelphia, there was a gentleman who, on sunny Sunday mornings, would take his wife and children and a hamper filled with sandwiches, for a pleasant visit to the cemetery. He did this because he suffered from a malady that could remove him from this world with very little notice, and he wanted his family to know the cemetery as a pleasant place. Since he did not ask his rabbi for a ruling, his rabbi said nothing. But, for you who do ask it, here is the way the Code rules.

In the Yorah De'ah, Chapter 368:1 this rule is given: "One may not be irreverent in a cemetery. One may not eat or drink there." That being so, one should not be permitted to have a lechayim in the cemetery.

A challenge however, is directed against this ruling, and it is found in the responsa of the Maharatz Chajes, volume 1, number 8. The decisor was asked where the Code got this ruling which is not mentioned in Tractate Megillah 29 A. All that is stated in that Tractate is that one may not do irreverent things in the beth hakvares such as pasturing the sheep there. It does state that one is not permitted to eat or drink there.

To interpret the line which prohibits cattle from pasturing there, as a directive against a lechayim and a cookie is just too savage a thrust for our sages. Aside from that, our sages could speak very clearly and plainly when it was felt wise to prohibit something.

The answer is given in a note by the Gaon Elijah Wilno z.l., a note that had not yet been published when Chajes wrote his responsum. Both of them find the answer in another statement in Tractate Megillah 28 A. There, the Talmud tells us that we may not do irreverent acts in the synagogue. There it spells out that one may not eat or drink in the synagogue. Well, once we have been told that to eat or drink in a holy place is an irreverent and light-headed act, it is not at all necessary to spell this out, once again, when irreverent acts are prohibited in the cemetery.

But, if it is stated that one may not eat or drink in the synagogue, and it is so ruled in the Code, O.H., Chapter 51:1, does that rule stand up? If so, why are the children given a sip of wine on Friday night in the synagogue, when the cantor chants the kiddush there? Should you feel that we soften the law for children, but for adults it stands firm, pause and consider this question: At a bris, in the sanctuary, the father usually drinks the wine at the conclusion of the bris. How may that be done?

An even greater question comes from the practice of eating shalosh seudos in the Beth Midrash when the Code says that we may not eat in the Beth Midrash. The Beth Midrash is even holier than the synagogue. Then how is such a meal possible on the Sabbath?

The answer is that while you may not eat or drink, a seudas mitzvah is permitted. Where you take food or drink, not for your own purposes, but as an act of religion, you may partake of it in the sanctuary and it is not an irreverent act.

Since the lechayim after the unveiling renews and restates our faith in the art of living Jewishly, it has religious meaning. Since it is usually coupled with a prayer for the continued ascent of the soul, it is an act of religion and is permitted on the burial ground. A gathering even at home need not be a bash; it can be a suitable tribute.

Funds could make desert bloom

Ben-Gurion U launches campaign

By
JANICE ARNOLD

MONTREAL —

The Canadian Associates of the Ben-Gurion University of the Negev hopes to raise $1 million in Canada to set up a foundation which will finance research on improving agriculture in arid zones of the world. The research will be conducted at the Israeli university.

The campaign was announced at the conclusion of the recent Right to Food conference, organized by the Canadian Associates. The results of the research will be made available "unconditionally" to any country or academic institution concerned with alleviating hunger, it was said.

Most of the world's malnourished live in arid or semi-arid regions.

BGU is already a world leader in developing desert agricultural techniques, as was reported during the week-long international conference (CJN June 7). Six BGU professors participated in the conference including the director of its renowned Jacob Blaustein Institute for Desert Research, Joe Gale.

Gale presented a paper outlining a system for controlled environment desert agriculture and brackish water distillation which he said could provide a high standard of living for the inhabitants of arid regions.

The model he and two other scientists are developing is essentially a honeycomb-like greenhouse with a transparent, polycarbonate roof and heat exchange. Little or no fertile soil and very small amounts of fresh water are required to grow high cash exportable crops which will earn foreign currency.

The model makes use of a simple solar still, reducing fuel costs, and availabale brackish water after a limited degree of desalination, also accomplished by cheap solar energy.

By keeping the temperature moderate, humidity high and continally piping in carbon dioxide as a fertilizer, the crops' tolerance of salinity is greatly increased, the scientists have discovered.

Gale's colleague, Jiftah Ben-Asher, said proper nutrition and irrigation methods can increase plants' tolerance of salty water. Saline water has been associated with low yield and in severe cases complete crop failure. Brackish water, found in underground reservoirs of most deserts, has 10 to 20 times more salts than ordinary drinking water.

Israeli scientists have found that plants have different degrees of sensitivity to salt at various growing stages. Therefore, said Ben-Asher, saline water can be used at certain times in the plant's life.

Ben-Asher concludes that by switching from sprinkler to high-frequency trickle irrigation, the crop yield may be further increased under saline conditions.

Dov Pasternak, of BGU's Boyko Institute of Agriculture and Applied Biology, called the deserts' brackish water reservoirs a "huge natural resource that is not being tapped." The large amount of energy required makes desalination of this water costly and impractical on a large scale, he said.

"There are huge tracts of land that could be cultivated all over the world if they know how to use saline water [for irrigation.]" Under BGU experiments, such crops as wheat, corn, cotton, sugar beets, asparagus and barley have been grown with brackish water. Pasternak is working on developing salt-resistant varieties of plants.

In addition, animal fodder and brush for firewood have been grown under saline conditions.

Another Blaustein Institute professor, Amos Richmond, explained how the cultivation of microalgae for food and animal feed in arid regions is feasible.

Being a plant which naturally grows in the sea, algae thrives on saline water. It can also stand the extreme daytime heat of the desert and needs the strong sunlight. The large tracts of land available in deserts are ideal for the mass culture of microalgae in shallow ponds. Moreover, it is one of the few crops capable of being produced year round.

Algae is highly nutritious and digestible, containing between 60-70% protein, which is desperately needed by the malnourished, and could become a staple food, he said.

Degree honors Scharansky

NEW YORK [UPI] —

Anatoly Scharansky, who is serving 13 years in a Soviet prison, was awarded an honorary degree last week from Yeshiva University for his commitment to human rights.

"Nations the world over quiver before the might of the Soviet Union," said his wife, Avital, in accepting an honorary Doctor of Letters degree for her husband at the university in Manhattan.

But Scharansky, "a supposedly defenceless man suffering from a serious heart condition, stands firm and does not cower before the tyrant," she said.

"His tormentors have not broken his spirit."

She said he "has learned within the walls of Chistopol prison the secret of how to conquer fear."

Mrs. Scharansky, who married her husband in 1974 the night before she emigrated to Israel, urged the students to reaffirm "full participation in Anatoly's struggle."

"Only one part of that struggle is being fought in Chistopol prison," Mrs. Scharansky said. "Each of us here must fight the same fight, must work for the same goals in his personal and communal life."

Scharansky is struggling for strengthened concern for human dignities, freedom and "full Jewish national and cultural expression," she said.

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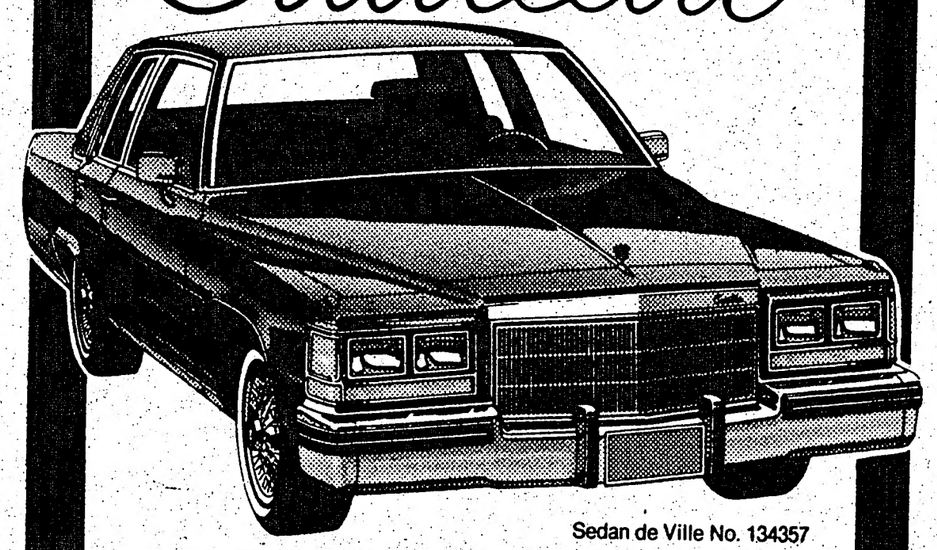

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Average person sees nothing wrong

Israelis split on killing of terrorist hijackers

By
NECHEMIA MEYERS

JERUSALEM —

The Israeli press and Israeli politicians have unanimously condemned those members of the security forces responsible for killing two Arab terrorists, survivors of a bus hijacking, after their capture (CJN June 7).

Some ordinary Israelis, however, see nothing wrong in the killing, and only regret that the story got out.

Ma'ariv, a popular Tel Aviv daily, reflected press opinion when it wrote that "Israel must make it clear that she has no intention of descending to the savage standards of her enemies."

By the same token, all the papers welcomed the quick and decisive report of the Zorea Commission, appointed by Minister of Defence Moshe Arens to investigate the incident. "It is good to note," wrote the influential Ha'aretz, "that we live in a country where there are still ways and means of investigating behaviour that is unacceptable under any circumstances."

The Jerusalem Post also praises the Zorea Commission report and Arens' decision to appoint it. "In the heat of dastardly terrorist events like the bus hijacking," the Post writes, "it is always possible for excesses to occur. And then there is always a temptation, especially in the atmosphere of Israel today, to dismiss their severity. Mr. Arens, fortunately, was not trapped by that temptation."

Columnist Shalom Rosenfeld notes with satisfaction that "there are very few countries in the world today where it would be possible for a state commission to investigate unacceptable acts by representatives of that state and then to publish its findings without concern for their possible impact."

Even Knesset member Yossie Sarid, a virulent foe of the present government and the first parliamentarian to demand the appointment of an inquiry commission, says that "its findings are a tribute to the defence establishment, the Defence Forces, the members of the commission and the entire state."

It is understandable that survivors of the hijacked bus should be less enthusiastic than Yossie Sarid about the findings of the Zorea Commission.

Yehudit Schwartz, one of them, said that after she had suffered 12 hours of fear in the bus, she wasn't about "to condemn the manner in which the two terrorists had been killed."

A similar reaction has come from Moshe Portuguez, whose 19-year-old daughter Orit was killed when an Israeli commando unit stormed the bus. "While we are a law-abiding land," he stated, "the terrorists must understand that they have no chance of survival if they participate in a hijacking. If there was a death penlty for terrorism, no one would take the law into his own hands. But since, in fact a penalty is never imposed, I see no reason to condemn the behavior of those who killed the terrorists."

Such attitudes exist among part of the population despite a concerted effort by the educational authorities, in cooperation with the Israel Defence Forces, to make youngsters approaching their callup realize the importance of civilized behavior even in times of conflict.

Many classroom discussions are held about what is called "tohar haneshek," which, literally translated, means "the purity of arms."

One incident frequently discussed took place in the Jordan Valley in the late 60s, when an Israeli army unit was pursuing a band of terrorists. They followed the Arabs to a cave, but standing at the entrance to that cave was a pregnant Bedouin woman who swore that no one was hiding inside. And while she tried to convince them that this was the case, a terrorist crept up behind her and, with several short bursts of fire, killed four Israeli officers. The terrorist and his companions were subsequently killed in battle, but the woman was allowed to leave unharmed.

This, the kids are told, is how Israeli soldiers must act and, indeed, it is the way they have acted, time after time, in Lebanon. Instead of shooting first and asking questions afterwards, they will initially hold their fire in an attempt to save civilian lives; as a result, they are generally fired upon first and suffer additional casualties.

Some youngsters don't buy this approach. "Unless Arab teenagers are learning about tohar haneshek, there is no reason why we should do so," the young skeptics say.

This does not change the fact that a majority of Israelis still demand that their country maintain higher moral standards than its neighbors, whatever the consequences. But even they are disconcerted by the "holier than thou" preaching they sometimes hear from outside observers who have never suffered from Arab terror.

"Look," one of them told an American critic last week, "you have to adjust your behavior to the circumstances in which you find yourself. When you live in an upper-middle-class suburb, you can leave your doors unlocked and assume that your neighbors aren't hostile and won't harm you. But if you move to the inner city, you'll put a half-dozen padlocks on your front door and perhaps even carry a weapon to defend yourself.

"The Middle East," she concluded, "is very much an inner city."

Legal action by BB halts swastika trademark

By
JANICE ARNOLD

MONTREAL —

A Japanese firm has been stymied in its attempt to register in Canada a trademark which incorporates a swastika.

The League for Human Rights of B'nai B'rith brought legal action against the Nippon Shorinji Kempo Federation because its trademark consists of a symbol which would be immediately recognized by people of the West as a counterclockwise swastika, according to Harvey Crestohl, the league's legal affairs chairman.

The company's trademark agents Kirby, Shapiro, Eades and Cohen of Ottawa withdrew the application to the trademarks office, settling the matter out of court.

Nippon Shorinji Kempo provides organization and surveillance of sports events and other sports-related services, purportedly used in Canada since at least August, 1983.

Its trademark consists of a counterclockwise swastika in a floral-like setting. Trademark agent Norman R. Shapiro defended the logo as being, in fact, a Buddhist cross, called a manji in Japanese, an ancient oriental symbol in no way connected with Nazism.

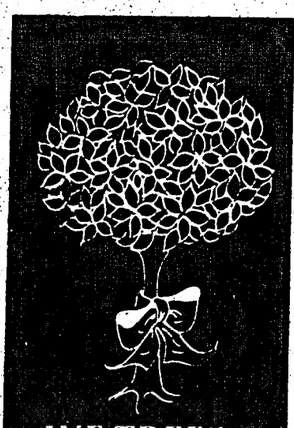
Crestohl argued that the proposed trademark is "immediately identified with the swastika, an admittedly ancient symbol which was appropriated by the Nazis as a symbol of their party. Regardless of how honorable and of how innocuous this sign may have been in the distant past, it has today acquired a secondary meaning.

"In North America, as in Europe, the swastika is now the symbol of murder, pillage, rape, plunder, racism and cruelty — the worst crimes that man has ever committed against his fellow man."

Crestohl said the Trademark Act prohibits the registration of words or devices considered "scandalous, obscene or immoral."

Last month, the law firm of Kirshenblatt & Crestohl filed an official statement of opposition with the registrar of the trademarks office, a division of the consumer and corporate affairs department. Kirby, Shapiro, Eades and Cohen subsequently withdrew its Japanese client's application.

However, as the registrar has made no decision, the company is free to seek the services of another trademark agent, said Cresthol. A company, of course, may also use a symbol without having it registered as a trademark.



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"Un petit gars de Lachine"

Nobel laureate Saul Bellow returns to his roots

By
JANICE ARNOLD

LACHINE, Que. —
Sixty years melted away and distinguished American novelist Saul Bellow was once again just "un petit gars de Lachine" last Sunday.

The Nobel Prize winner was welcomed back to the town he was born in with all the hoopla befitting such a native famous native son.

Lachine, a suburb of Montreal, invited Bellow to be present for the naming of the municipal library in his honor — an invitation, according to Mayor Guy Descary who initiated the project, Bellow immediately accepted.

Bellow was born in Lachine in 1915, the youngest child of poor Orthodox Jewish immigrants from Russia, moved a few years later to St. Dominique St. in the old Jewish district of Montreal, and at age 9 left for Chicago, where he still spends most of the year.

But his attachment to Lachine remains strong and he has returned many times over the years to visit relatives as late as five years ago.

Bellow, looking professional in a slightly rumpled brown check suit with the red rose of the French Legion of Honor in his lapel, graciously played the homecoming hero for nearly a whole day.

Several hundred residents as well as a large contingent from the Montreal Jewish community turned out for the ceremony officially naming the library Bibliotheque Municipale Saul Bellow.

During the street festival, Bellow patiently autographed the copies of his books his fans had brought along, posed for endless photos, shook hands with all [kissing the more demonstrative among his admirers] and tried to recall long ago acquaintances who presented themselves to him.

Under brilliant skies, the local band played, the flags of Lachine, Quebec, Canada, the United States and even Israel fluttered in the breeze and kids played on the lawn outside the library, oblivious to the great writer in their midst.

Everyone was later invited to a picnic of baked beans and donuts.

Inside the library, Bellow was taken on a tour of an exhibit of his books, newspaper articles about him, and photos going back to his earliest days in Lachine, put together in cooperation with the Jewish Public Library.

Speaking in French and English, Bellow declared from the grandstand that he is truly a "Lachinois" born in a small house on 8th Ave., the son of Abraham Bellow, a baker. His talk was nostalgic. "My recollections of Lachine, which date back to the First World War, are vigorous and come to me in bright colors."

He recalled his Italian landlord, Mr. Goldwater's movie house on Notre Dame St. burning down, his uncle William Bellow's fruit store, his late cousin Sam Gameroff and his Model T Ford, the Lachine Canal and the barges going through the locks, Mrs. Dettner's candy store and a giant Indian policeman from the reserve across the river who was said to be able to drive a spike into a fence with the palm of his hand, Schecter's Furniture Store, the immigrant laborers at the Dominion Bridge Company, and his uncle Max and Aunt Rose.

Lachine, he said, will always be "the old country to me."

Addressing the youngsters in the audience, Bellow turned serious as he told them that no matter what one's background, it is possible "to do extraordinary things."

Books, he said, liberated him from an impoverished life and that he hoped the children of this industrial, largely working class city would take the same advantage of their municipal library.

A commemorative bronze plaque, attesting to Bellow's birth in Lachine and his winning the Nobel Prize, will hang permanently in the library.

The crowd broke into a rousing rendition of Happy Birthday; it was Bellow's 69th birthday.

The mayor called it a great day for Lachine, Bellow a source of pride for all citizens, and his success, he said, still contributes to the quality of life there.

Later the scene shifted to an historic home on the waterfront for lunch where Bellow was lavished with praise for his talent and humanity by a parade of speakers, serenaded by opera singers and presented with a birthday cake.

Among those speaking were Naim Kattan of the Canada Council, Quebec Cultural Affairs Minister Alain Marcoux, poet Louis Dudek, Yiddish professor Ruth Wisse, novelist Elizabeth Spencer, Howard Roiter, head of the English department at the University of Montreal, and several local dignitaries.

Speaking on a more personal level were Bellow's cousin Marvin Gameroff, now living in London, England, and Lachine contemporary Judge Benjamin Schecter.

Bellow was accompanied throughout the day by his wife Alexandra, sister Jane Kaufman and niece Leisha Greengras.

In his response, Bellow said that though he has become known as "a kid from the Chicago streets," his roots were in Lachine and the close family associations of that time are a "permanent part of my character and outlook."

The city presented him with a painting by Lachine artist John Walsh of the neighborhood he was born in, with its narrow streets and squalid yet charming housing.

Jewish troops recalled at D-Day memorial

CAEN, France —
Of the Allied Troops who were killed in action on D-Day on June 6, 1944, 10% were Jewish, it was reported at a memorial service here last week for those who died in the battle for Normandy.

The service was held at a synagogue in Caen and was followed by the unveiling of a plaque commemorating the Jewish troops who gave their lives in the struggle against the Nazis.

A report on the service was telecast to Canada by the CTV.

The memorial service at Caen was one of a dozen such 40th anniversary ceremonies held in Normandy last week which also included the main memorial at Utah Beach, attended by Canadian Prime Minister Trudeau and U.S. President Ronald Reagan and other world leaders.

While the Allies chose to remember those who fought on the beaches of Normandy, another type of celebration took place elsewhere in France just a week earlier.

At that time, Bayeux, the first French city liberated by Allied Forces in June 1944, presented its Medal of Honor to the former commander of the Waffen SS division that occupied it at the time, General Heinz Harmel.

The ceremony was held at the town hall where Harmel, now 78, led a group of 90 SS veterans who came to visit the German war cemetery at La Cambe where 21,160 German soldiers are buried.

Dr. Andre Benamou, director of the Bayeux city museum, defended the presence of the former SS men.

"The visit is strictly routine. There is nothing exceptional about it. Many German visitors who belonged to the (10th Waffen SS) Division regularly come to visit us. They feel at ease as our museum is reputed to be both neutral and objective," said Benamou who, according to the Jewish community of Bayeux, is of Jewish origin.

He added: "We regret they were not invited to attend the Normandy celebrations."

Race relations project nets grant for Congress

MONTREAL —
A check for $72,000 was given formally to Canadian Jewish Congress by parliamentary secretary for multiculturalism Robert Gourd, at CJC national headquarters recently, for its national race relations project.

The presentation was made to CJC national executive vice-president Alan Rose and executive director Jim Archibald.

The government support will help CJC publish a manual on race relations in Canada. The manual is expected to break new ground in areas such as systemic discrimination, according to Archibald. "We also think it will be useful for people looking at racism in Canada and how communities can use the legal system to combat it."

The manual is being prepared by Tannis Cohen, under the supervision of a lay committee chaired by David Matas of Winnipeg and Fred Zemans of Toronto, chairman of Congress' law and social action committee.

Gourd, who represented Multiculturalism Minister David Collenette at the meeting, stressed that "projects such as this one are very important in our still young, evolving country."

The manual is slated for publication in 1985.

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DIARY ...of a People

By DAVID BIRKAN

Jewish Agency and Labor leader Chaim Arlosoroff was shot to death on the Tel Aviv beach the night of June 16, 1933. The resulting controversy and political repercussions — and the murder itself — have yet to be resolved.

Arlosoroff was born in the Ukraine in 1899. His family emigrated to Germany several years later following a pogrom. He settled in Palestine in 1924; under his belt was a thorough education in economics and leadership experience in the HaPoel HaTzair (Young Worker) Party and in the Zionist General Council.

The ardent young Arlosoroff rose rapidly in the yishuv's leadership. He held HaPoel HaTzair's top post for several years.

In 1930, David Ben-Gurion and his associates founded Mapai, forerunner of the Labor Party. Arlosoroff was appointed editor of its monthly journal and one of its chief spokesmen. In 1931, he joined the Jewish Agency executive, heading its political department in Jerusalem. One of his jobs was to ease the rising tensions between the yishuv and the British authorities.

Arlosoroff initially advocated complete cooperation with the British, sharing Chaim Weizmann's faith in their honorable intentions. He also pressed for cooperation with Arab national movements, then breaking out across the Middle East.

His idealism was shattered by the Arab massacres in Hebron in 1929 and elsewhere, by mounting hostility against the Jews expressed by all levels of Arab leadership, and by increasing signs of Britain's intention to remain in control of Palestine.

To the dismay of his confreres battling for ideological control of the Zionist movement and its Jewish Agency, Arlosoroff began to express a militant perspective not unlike that of the rival Revisionists. The latter, forerunner of the Herut movement, was then under the leadership of Ze'ev Jabotinsky, who campaigned for an official end to Zionist passivity in the face of mounting Arab hostility and British intransigence.

On June 20, 1932, Arlosoroff wrote an urgent plea to his revered Weizmann for a Jewish revolt to facilitate large-scale immigration from Europe. He urged a takeover of Palestine's government functions, including the military and police, to suppress interference by the British or Arabs in the immigration effort. The letter was not made public until 1948.

The Nazi takeover in 1933 sent Arlosoroff to Germany to negotiate for the transfer of funds, in German goods, of Jews beginning to flee to Palestine. The signs of doom were as clear to him as to Jabotinsky; he became increasingly outspoken against stiffening British immigration restrictions.

Arlosoroff was ostracized by his horrified coworkers, who were trying their best not to offend the British authorities, and to consolidate their power in the Zionist movement.

Arlosoroff's murder occurred on the eve of the general Zionist elections. Despite Arlosoroff's death bed statement that his assailants had not been Jews, the Labor group accused their opponents, the Revisionists. Ben-Gurion, campaigning in Warsaw, immediately took up the issue of the "blood-thirsty biryonim" (hooligans).

Three Revisionists were arrested by the police, and subjected to a trial that involved intrigues, intimidation and falsified evidence. The two charged with the actual murder, Abraham Stavsky and Zvi Rosenblatt, were identified by Arlosoroff's wife, who was with him on the walk. She had initially confirmed her husband's statement.

Two Arabs in prison for another murder trial confessed to killing Arlosoroff. They retracted, apparently after British pressure. "We were forced to pervert justice for reasons of state," wrote British police commander Joseph Broadhearst in his memoirs later.

Two Jewish police officers participating in the investigation, both Mapai members, concluded that the three were innocent. The lack of actual evidence led to their release over the period of a year. Led by Chief Rabbis Uziel and Kook, the affair was denounced as a blood libel of Jews against Jews.

Politically, the die was cast. The militants lost control of Zionism as the need for a Jewish refuge grew critical. The yishuv was rent into divisions that characterize modern Israei to this day.

Reconstructionists debate intermarriage

Special ceremony may be possible

By JANICE ARNOLD

MONTREAL — The Reconstructionist Synagogue of Montreal is giving consideration to a now-traditional type of wedding ceremony for mixed couples . . . apparently without precedent in Judaism.

Members of the synagogue (formally called Congregation Dorshei Emet) were polled on several key questions related to intermarriage, which are currently being debated within the entire Reconstructionist movement.

A majority (56%) of those members who responded to a questionnaire approved of a non-kiddushin marriage of a Jew and non-Jew. However, only 19% were in favor of a traditional religious ceremony for mixed couples.

About a third indicated that it was appropriate for non-Jewish spouses to participate in synagogue rituals, such as being given an aliya.

These questions have been under discussion at the Reconstructionist synagogue since September in preparation for the annual convention of the Federation of Reconstructionist Congregations and Havurot this week in Buffalo, NY. The theme is "Intermarriage and Outreach: Facing Contemporary Challenges."

The movement is expected to formulate a policy on intermarriage and outreach to non-Jews by the end of the convention, or at least draw up the position of its lay membership for further deliberation.

A proposed resolution, drawn up by the FRCH, based in New York, will be presented to the convention delegates. It states in part that the movement recognizes that intermarriage "does not necessarily result in the abandonment of Jewish identity by the Jewish spouse and may result in the adoption and practice of Judaism by the non-Jewish spouse and their children."

Encouraging the involvement of non-Jewish spouses in synagogue life is seen in a positive light and as a step toward their "sincere conversion."

It says the kiddushin ceremony would be reserved for the marriage of Jews only and rabbis should not participate in ceremonies with clergymen of other faiths, but "where any intermarrying couple is committed to establishing a Jewish home and raising and educating any of their children as Jews, but the non-Jewish partner is not prepared to convert to Judaism prior to the wedding, we encourage rabbis of FRCH affiliates to support the couple through the process of non-kiddushin civil marriage, including attendance at the civil marriage ceremony and offering of appropriate remarks welcoming the couple into the Jewish community and encouraging their continued involvement in the life of the Jewish people."

If the congregation has no rabbi or its rabbi refuses to be involved with a mixed marriage, the proposed resolution says a civil ceremony should be developed that can be performed by laymen, where such a ceremony would be legal under civil law.

The children of such a union should be eligible for Jewish education and rites of passage, says the proposal.

All Jewish institutions should "welcome intermarriage couples and their families as members," it further states.

The Montreal Reconstructionist Synagogue is sending nine delegates, reflecting a diversity of opinion among the membership, as well as Rabbi Ronald Aigen and founding rabbi Lavy Becker. (Rabbis will not vote at the convention).

The Montreal congregation is the oldest and largest in Canada with about 270 family and single members. Toronto has a smaller congregation.

In total, the Reconstructionist movement has about 15,000 members in nearly 20 congregations in North America, including one on the Caribbean island of Curacao.

A lively debate, to put it mildly, is expected to take place at the convention. Lise Winer, a vice-president of the synagogue, says that even within its membership the range of opinion on intermarriage is from very liberal to ultra-conservative.

Surprisingly, those most resistant to change were in the 22-35 age bracket. None of those respondents favored a traditional wedding ceremony for mixed couples. All members aged 13 and over were allowed to answer the questionnaire.

The prevailing practice in the Reconstructionist movement is not to perform marriages of any kind between Jews and non-Jews. However, the movement does recognize patrilineal descent in determining who is a Jew, if the child is raised as a Jew.

The Montreal synagogue offers special Judaic programming for non-Jewish spouses.

The Reconstructionist Rabbinical Association has recently published guidelines on intermarriage. The rabbis believe a non-kiddushin wedding ceremony for mixed couples is feasible, but reject performing a traditional marriage in such a case and are generally opposed to participating in inter-religious ceremonies.

Cuellar to stop racist remarks in UN debates

UNITED NATIONS [JTA] — In a meeting with World Jewish Congress president Edgar M. Bronfman, the secretary - general of the United Nations, Javier Perez de Cuellar, said he would forcefully act against any expression of anti-semitism during UN debates.

Bronfman and senior WJC officials were received for a private lunch at the UN, prior to the secretary - general's departure for his first visit to the Middle East since assuming office. His visit will include five countries: Egypt, Jordan, Syria, Lebanon and Israel.

According to a WJC participant at the meeting, the discussions which lasted three hours, dealt with general international problems — particularly the Middle East and East-West relations and specific Jewish concerns relating to the WJC's role at the UN.

Bronfman expressed the deep sense of outrage and concern felt by the WJC at the use of unambiguous anti-semitic language on the part of certain representatives during UN debates. Perez de Cuellar said that the office of the secretary - general categorically disassociates itself from this development and that he would personally and publicly make clear his determination to act against the use of any form of racist or anti-semitic language within the UN.

Bronfman reiterated that the Jewish people had been and remain the firmest supporters of the principles and purposes of the UN charter, and are therefore deeply troubled by recent developments which undermine the charter such as efforts to isolate and exclude Israel from UN bodies.

Bialkin elected to national post

NEW YORK [JTA] — Kenneth Bialkin, a lawyer and national chairman of the Anti-Defamation League of B'nai B'rith, has been elected to a 1-year term as chairman of the Conference of Presidents of Major American Jewish Organizations, an umbrella group of 38 national Jewish, secular and religious groups representing most of American Jewry.

Bialkin succeeds Julius Berman, president of the Union of Orthodox Jewish Congregations of America, who on June 30 completes his second 1-year term as head of the Presidents Conference.

The 54-year-old Bialkin is a senior partner in the New York law firm of Willkie, Farr and Gallagher and has been adjunct professor of law at the New York University law school for 16 years.

He is a board member of the Municipal Assistance Cooperation for the City of New York and first vice-president of the New York County Lawyers Association.

Bialkin is a trustee at large of the Federation of Jewish Philanthropies of New York and vice-chairman and a director of the Jerusalem Foundation established by Mayor Teddy Kollek of Jerusalem.

A graduate of the University of Michigan and Harvard Law school, Bialkin is a former editor of The Business Lawyer and served for five years as chairman of the Federal Regulation of Securities Committee of the American Bar Association.

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Editorial

D-Day gave us a miracle

Operation Overlord, the Allied invasion of Nazi-occupied Europe, began 40 years ago last week, in the dawn's early light, as a force of 2,000 bombers roared over German positions along the Normandy coast.

When the planes were done with battering the supposedly impregnable Atlantic Wall erected by the Nazis, the troops moved in for the bloody assault which lay ahead.

One hundred and fifty thousand Canadian, American and British soldiers, split up into 47 divisions, saw action on that fateful day. Facing them were more than 40 German divisions.

The Germans, knowing they were fighting a battle of destiny, put up fierce resistance. In the first 24 hours of D-Day, the Allies suffered 10,000 casualties. And, in hindsight, they came close to losing.

Field Marshall Erwin Rommel, a wily opponent, was on home leave when the largest amphibious operation ever mounted was launched. Three Panzer divisions which could have been thrown into the fray were not because Hitler's aides refused to wake him from his deep slumber. And most important, the bulk of the war-hardened German army was 240 kilometres away from the actual Allied landings.

Nevertheless, the Allies, under the overall command of General Dwight Eisenhower, were barely able to exploit their advantage. Eisenhower, on hearing initial reports of the invasion, seemed to despair. And although he was far too pessimistic, he had not underestimated the strength, or the will, of the Nazi enemy.

For two months, two great armies were locked in bitter stalemate, until, finally, the Allies broke through the German lines and reached the gates of Paris.

Within eight months, the Germans collapsed. Nazism, as a malevolent phenomenon, was finished.

* * *

For the Jewish people, and particularly for the Jews of Europe, D-Day was like the coming of the Messiah. Imagine what might have happened if Nazi Germany had not been defeated. Imagine the consequences.

By June 6, 1944, Hitler had already achieved much of his goal of ridding Europe of Jews. The chimneys of Auschwitz and Maidanak had claimed millions. The racism unleashed by Hitler's hordes was running wild.

If Hitler and his henchmen had had more time, if their calculations had not been upset by the Allied thrust into mainland Europe, they would have tried to complete the task of killing every last Jew on the continent. Indeed, even as Canadian troops stormed the beaches of France, the Nazis were rounding up the Jews of Hungary for the Final Solution.

In retrospect, D-Day ushered in a miracle. European civilization, encompassing the tenets of democracy, was saved. Totalitarianism, Nazi style, was vanquished. The greatest evil the world has ever known was blotted out of existence. Anti-semitism, on an unimaginable scale, was sent tottering.

Let us never forget that the malignancy of Nazism, which threatened Western democracy, was spawned in the hothouse of anti-semitism. Nazi ideologists singled out the Jews but before long, they cast their eyes on trade unionists, democrats, dissidents, non-conformists and so on.

Those who scoff at history should not be so complacent. In an era characterized by the denial of the Holocaust, and of Israel's legitimacy, we would do well to ponder the meaning of D-Day.

Registration program established

"Hot" Torahs find ready market

THE JEWISH WORLD

By
SHELDON KIRSHNER

Torah, Torah.

Somebody out there wants them.

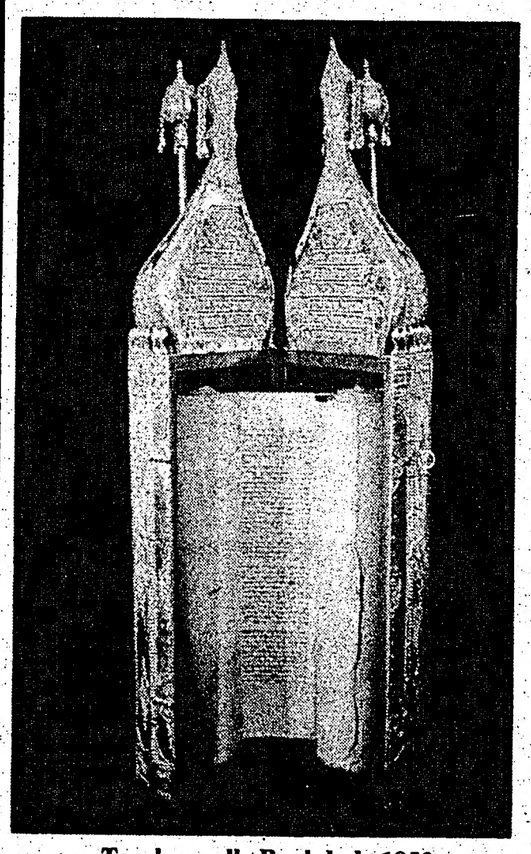
In the past three years, 200 Torah scrolls in the past three years, 200 Torah scrolls in the U.S. have been stolen, and synagogues in New York City have borne the brunt of the thefts.

"There's a market for Torahs, just like a market for stolen cars or anything else," said Gerald Taub, executive director of Miami Beach's Temple Emanu-El, in an interview with The Miami Herald.

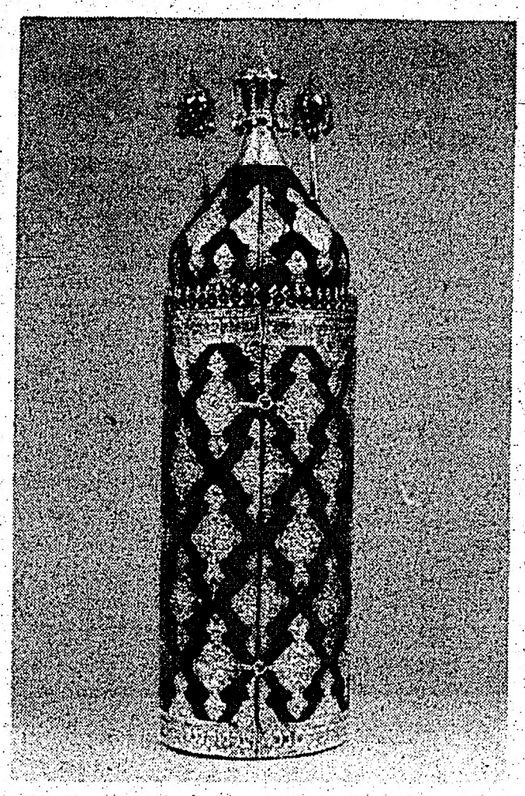
Torahs are prepared by scribes, usually by rabbis who are trained in calligraphy and Jewish law, and one Torah can cost as much as $25,000. Purloined Torahs are acquired by "fences" and are then pawned off to unsuspecting congregations.

Very few Torahs are recovered by police because, once the covers and posts have been removed, all look basically alike. The market for stolen Torahs is said to be particularly strong in Israel.

To combat Torah thievery, a coalition of Jewish organizations has established a Torah registration program, known as Universal Torah Registration. Synagogues which enrol, for a membership fee of $40 and a registration fee of $15 for each Torah, will have a fighting chance to deter thieves.



Torah scroll, Baghdad, 1852.



Torah scroll case, India, 1874.

Under the program, parchment scrolls will be marked with perforations that are invisible to the naked eye but can be read with sophisticated equipment.

Rabbis had objected to a system whereby there would be visible tampering with Torahs, so an unobstrusive method had to be found.

Rabbi Israel Miller, the honorary chairman of the registry, said the program is the culmination of several years of research by leading chemists, mathematicians and security experts. "It represents a united response by all facets of the Jewish community to a most serious problem," he told The New York Times.

The rabbi has no illusions about catching Torah thieves, however. "What we really hope to do is to deter the crime so that Torahs will no longer be an easy mark."

* * *

BERMAN DIES IN WARSAW

Jacob Berman, one of the few Jews in the Polish Communist leadership, died recently in Warsaw at the age of 83.

Berman, who studied law at the University of Warsaw, worked for the Jewish Telegraphic Agency from 1928 until 1939. When World War II broke out, he fled to the Soviet Union.

Back in Poland after the war, Berman became a leading functionary in the Polish United Workers' Party, responsible for security, ideology and propaganda. During the early 1950s, he worked hand-in-glove with President Boleslaw Beirut as one of Moscow's leading agents in Poland.

A deputy premier from 1952 to 1956, Berman was accused of Stalinism by the new Communist Party leader, Wladislaw Gomulka, and deposed. He was denounced in public for his "mistakes" and lost his seat on the ruling Politbureau.

Although he recanted for his "errors," Berman was expelled from the party. From 1957 until 1968 — the year of the anti-Jewish campaign which prompted many Jews to emigrate — Berman worked as an editor in a publishing house.

Forced to retire in 1968, he disappeared into obscurity. His death was announced, in one paragraph, in Zycle Warszawy, Warsaw's widely-read newspaper.

ROW OVER FILM ROLE

Strange but true — Alessandra Mussolini, the daughter of the Italian dictator's youngest son, Romano, was to have been cast in the role of a young Jewish refugee in a forthcoming film, The Assisi Underground.

The film, based on Alexander Ramati's book on the rescue of Italian Jews in the convents of Assisi, stars Maximilian Schell and Irene Papas.

When Jewish suvivors discovered that Ms. Mussolini would be cast as a Jew, they objected.

Striking a Solomonic pose, the producer found an acceptable compromise: Alessandra Mussolini will play the part of a nun.

* * *

Garson Kanin, a stellar figure in Hollywood's glittering constellation, was a mere 24 when he arrived in Lotus Land in 1937, a high school dropout who had been a Macy's stock clerk, a drama student, a mildly successful minor New York actor and the director of one Broadway failure.

Through a friendship, he was called to Samuel Goldwyn's attention, and one day the famous producer summoned him to Hollywood "to learn the business."

Goldwyn, an immaculately dressed and excellently groomed man, had heard about Kanin from his friend, the director Sidney Howard. "He tells me you're a very clever genius," Goldwyn said, coining one of his famous Goldwynisms.

With this conversation, Kanin was introduced to Hollywood, where he achieved a reputation as a scriptwriter and director.

During his career, which was sometimes checkered, Kanin met and worked with the names which lit up the marquees all across America: Billy Wilder, Katherine Hepburn, Spencer Tracy, Ginger Rogers, Ingrid Bergman, Lana Turner, Harry Cohn, Greta Garbo.

He recalls these luminaries in his nostalgic memoirs, Hollywood (Fitzhenry & Whiteside, $12.95), which is redolent of a period in American cinema when Hollywood was held in awe by millions around the world.

Although Kanin perpetuates the myth somewhat, he deflates it as well. More than mid-way through his readable book, he demolishes Hollywood's carefully cultivated mystique by stating plainly that money — hard, cold cash — is at the bottom of the creative process.

"They had a responsibility to the banks and, as they often reminded you, to their stockholders," he writes of the studio heads. "They had no responsibility to anything as abstract as the creative spirit, an artistic concept; or an instinctive feeling."

A good picture, in their view, generated a financial return, he says. "A picture that did poor business was a poor picture."

It was as simple as that, Kanin claims.

Goldwyn, around whom Kanin constructs his book, was the only truly "independent" studio head he ever knew. And he "purchased" his independence by putting up his own funds.

Goldwyn's competitors, Kanin explains, borrowed money from banks, institutions and private sources. Goldwyn, by contrast, used his own money, often losing it. But when success favored one of his pictures, the profits were all his.

As Kanin tells it, Goldwyn — whose original name was Goldfish — was a phenomenon.

Sam Goldwyn underestimated Gary Cooper

Fastidious about his looks, he cared for his health like a hypochrondiac. "You haven't got your health, you haven't got a damn thing," he would say. Goldwyn's breakfast consisted of hot milk and sugar, and he ate sparingly during the rest of the day.

Rarely did he indulge his sweet tooth. "Listen, you know what I love?" he once said. "Ice cream sodas. That's why I never eat them. Because one is not enough. I need two. So I don't have any. Nobody can take care of you but you yourself, y'understand?"

An irascible person, he was talented and sensitive. But he committed his share of mistakes, Kanin says.

Goldwyn underestimated a young, unknown actor named Gary Cooper, and he sold his contract to a competitor.

Kanin had many differences with Goldwyn, partly because Goldwyn could be so arrogant and stubborn when the mood suited him. Yet, as Kanin graciously concedes, Goldwyn was courageous and daring when he had to be.

According to Kanin, Goldwyn continued to work and to produce well into his 80s — his ambition, drive and energy never flagging.

Kanin's portrait of Goldwyn is rounded and seemingly complete and balanced — just like his entertaining book.

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Strong focus on youth

CCCJ educates public in fight against intolerance

By
SHERYL HALPERN

MONTREAL —

"We've been concerned about the evidence of greater intolerance in Canada," says Dr. Victor Goldbloom, president of the Canadian Council of Christians and Jews. "There's a small explosion of anti-Catholic hate literature in Western Canada; there's the attitude of some in the taxi industry in Montreal toward Haitian taxi drivers; there's the continued publication of anti-Jewish material.

"Last December the CBC did a special report on hate literature in Canada. It found that it was a 'growth industry.' When we heard that, we at the council decided that we have to be a growth industry as well."

The CCCJ has concentrated much of its efforts on education of the public, particularly of young people. "There are two phases of reaction to intolerance. The immediate phase is, 'This is not acceptable . . . not condonable.' But there's a danger that the episode and reaction will fade into history, and the lessons will be neither learned nor taught. The second long-term phase is education."

For example, the CCCJ is educating schoolchildren about the facts of the Holocaust, developing Holocaust school curricula in Nova Scotia and Manitoba, and Holocaust seminars in British Columbia.

Following the Keegstra affair, the CCCJ wrote to Premier Peter Lougheed of Alberta, and offered its services. "We are reasonably confident that there will be a Holocaust curriculum introduced in Alberta schools," he said.

For close to 30 years, the CCCJ has also sponsored a French-English student exchange program. About 2,000 students participate each year spending two weeks as hosts, two weeks as guests.

Youth forums are planned across Canada

Six years ago, an offshoot of this program began — a national youth forum. "It's an educational experience, a conference for those of high school and CEGEP level, 16 to 20 years old. The participants are the planning committee and they choose the theme and the speakers."

But the CCCJ has decided, in recent weeks, that while the program is successful, "to being together 50 to 60 students in one part of Canada is a very small drop in a very large bucket," and is now considering local youth forums across Canada. "Our school board contacts have been positive so far; the attitude is that this is the sort of thing that enhances the educational experience."

Victor Goldbloom

The CCCJ hopes to have such forums under way for the beginning of the coming school year, getting the student planning committees going. "We have six officials and six regions across Canada, says Goldbloom. "We hope to have one such forum per region, more in larger regions. For example — in Ontario, one in Toronto would not be much; we also hope to have one in Peterborough at Trent University, and we're talking to the North York school board. We're planning a forum in Saskatoon, and will be planning one in Montreal very shortly."

Also to the CCCJ's credit is the "revitalization of Christian-Jewish dialogue in both languages," Goldbloom says. The CCCJ is affiliated with a committee called the Christian-Jewish Dialogue of Montreal — so is Canadian Jewish Congress. There are Catholics and Protestant participants too, and, recently, a Greek Orthodox member joined up. The committee meets once a month.

There are also joint study groups for synagogues and churches as part of the Christian-Jewish dialogue process. "Dialogue requires an above average knowledge of one's own religion, and a stronger than average identity. Participants should have realistic expectations of what is and what is not dialogue."

Goldbloom gives credit to Pope John

Most important for Jewish participants to understand, says Goldbloom, "is that dialogue is not a hidden mechanism for conversion or intermarriage."

The U.S. counterparts of CCCJ brought out two dialogue booklets 10 years ago entitled Homework for Christians and Homework for Jews. The CCCJ plans to bring out Canadian versions of those booklets, with Canadian examples and Canadian experiences.

Dialogue, says Goldbloom, can't be a one-time experience. "At the outset, some are uncomfortable with the agenda and there are touchy issues. But it's important to talk about issues. In the informational phase of the dialogue, we go through the major events of each religion's calendar so that the Christians understand Jewish holidays, and the Jews understand Christian holidays."

Some of the issues that come up during dialogue include not only religious subjects, but sensitive ones. "The history of events in the first century CE and its interpretations, provide the basis for most of anti-semitism — the accusation of deicide," Goldbloom points out.

"Some also regard Judaism as an archaic museum piece among the world's religions, whose covenant was superseded by the Christian covenant. We're making headway in dispelling this misinterpretation."

Goldbloom credits Pope John and the work of the Second Vatican Council with giving impetus to new Christian scholarship and "to interpretations of history that make Christian-Jewish relations more possible than for the last 19 centuries."

Another area of dialogue is helping Christians to understand the commitment of Jews to the State of Israel. "There are three components to this commitment — the religious, the historic and the affinity for the Zionist secular state. It is important to avoid ambiguity," says Goldbloom.

The CCCJ is working on two other handbooks, both due to be published in 1985. One is for high school teachers of world religions ("Canada is a multicultural society; it has not realized it is also a multi-religious society," says Goldbloom).

Another handbook, for health care personnel (physicians, nurses, hospital administrators, social workers) deals with the laws and attitudes of each of the religions in the Canadian mosaic — some 20 to 30 religions — towards abortion, a new child, the death of elders, health exams, surgical procedures and blood transfusions.

"It's not enough to hope that a member of the clergy of that religion will be there when needed," says Goldbloom.

The book is being written in English by Lorne and Fay Rozovsky of Halifax, both lawyers. The CCCJ intends to translate it into French. The Rozovskys are experts on medico-legal matters — Lorne has written a book on hospital law.

Rosenfeld's track feats earned her world fame

This feature is part of a monthly series on Jewish sports heroes from yesteryear supplied by Maccabi Canada's national archives. The organization is presently compiling its archives for publication and exhibition in a project chaired by Abe Luxenberg.

* * *

Track star Fanny "Bobbie" Rosenfeld of Toronto was voted Canada's "Female Athlete of the Half-Century" and was the first all-round woman athlete entered into the Canadian Hall of Fame in 1950.

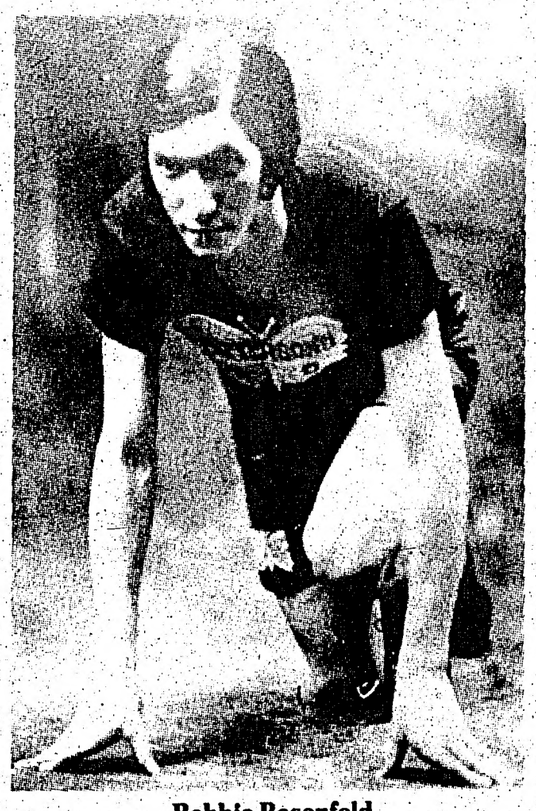
Born in Russia in 1905, she came to Canada at the age of 3. At the 1928 Olympic Games in Amsterdam, she won a gold medal in the 400-metre relay and a silver in the 100-metre sprint. She tied the world record in that latter event.

Rosenfeld was a British Empire discus champion and record holder, and Canadian record holder in javelin, long jump and shot putt. Some of her records lasted until 1956, many years after she ended her athletic career.

She was also a member of the Canadian basketball championship team.

After her retirement, she coached the ladies' track and field team during the 1932 Commonwealth Games. Subsequently, she wrote a column for The Globe and Mail for 20 years.

In 1981, she was inducted posthumously into the World Jewish Sports Hall of Fame during the Maccabiah Games in Israel.



Bobbie Rosenfeld

What's fair is fair

Israel's courts show good judgment

By
CARL ALPERT

JERUSALEM —

"Justice, justice thou shalt pursue," the prophet said, and indeed Israel's courts of law seek to heed that admonition, tempering the cold law with the warmth of understanding.

A handful of gleanings from recent court records provides a good picture:

Never on Shabbat. The Haifa rabbinical court considered the case of a separated couple, each of whom claimed ownership of the family car. The judges decided the two could divide the use of the car equally between them, and since the number of days in the week is odd, the car would rest on the Shabbat.

Reliable evidence? Ahmed Abdalla Calib, of the Arab village of Tuba, asked the police to obtain a search warrant to seek his stolen property in the home of a neighbor. The justice of the peace in Safed refused to issue the warrant when he learned that the source of the information was a fortune teller who had "seen" the evidence in a cup of oil.

Honor they father. The Supreme Rabbinical Court in Jerusalem ruled that a father should be released from the obligation of paying for the support of his 14-year-old daughter, who lives with the mother, on the grounds that the daughter had refused to see or meet with her father.

Punishment to fit the crime. Gabriel Yarhi, 24, a bank clerk, was found guilty of stealing from the accounts of clients of the bank. Judge Samuel Qvart, of the Tel Aviv District Court, sentenced the young man to give free lessons in mathematics to children of an underprivileged neighborhood.

Better unemployed. Shalva Yosabashvili, an unemployed mechanic, went to the government employment centre to seek a job, slipped on a banana, and incurred permanent disabilities. The Haifa District Court granted him full damages.

The sound of music. Rabbi Galai, of Kiryat Atta, complained that a portable tape recorder had been stolen from his car. A young Arab, carrying a tape recorder, was picked up but claimed it was his own. The suspect was asked what had been recorded and replied promptly: Pop music. The machine was turned on, and gave forth a clear and lucid explanation of a lesson in Gemara.

Rambam cited in court. The lawyer for the defence cited the Rambam to the effect that "one who pleads guilty thereby indicates remorse," and asked for leniency for his client. The lawyer was an Arab, Fatahi Akila, and his client, Abdul Latif Abu-Arav, charged with membership in an illegal terrorist organization.

Her interest, too. A Haifa man was injured in an automobile accident. Separate suit against the insurance company was filed by his wife on the grounds that her husband had lost his virility as a result of the accident.

Appreciative suspect. Yosef Attias, 27, was arrested by the Zevulum police on suspicion of having set fire to a neighbor's car. He was held in custody for a number of days, and then released when the police brought in a new suspect. In court Attias expressed no bitterness, but thanked the police for their unremitting efforts to find the guilty party.

Authorship not a defence. Hayim Vinig, of Petach Tikva, with a rich criminal record, was found guilty of fraud. His lawyer pleaded for a light sentence on the grounds that Vinig had written a book. The judge was not impressed.

To keep it a man's world. Boris Arnbeim, of Or Yehuda, was charged with attacking his wife with a razor and threathening to kill her. His reason: she bore him only female children. Judge Avigdor Salton extracted a promise from him that he would not harm his wife.

Opinion

Yaqui Indian motivating force

Jewish cemetery restored at Tombstone's Boothill

By
JEAN WEISS

TOMBSTONE, Ariz. [JTA] —
The words of the Kaddish reverberated through the air above the wail of the desert wind that gives this bluff overlooking the Dragoon Mountains in south-eastern Arizona a strange, haunting feeling.

The occasion was the recent dedication of the old Jewish cemetery at historic Boothill Graveyard in Tombstone. A monument was unveiled to commemorate all the Jewish pioneers who helped settle the West.

Among the more than 200 people watching was C. Lawrence Huerta, a full-blooded Yaqui Indian from Tucson, who was the motivating force behind the restoration.

"This is a great day. I didn't think we would be able to accomplish this," said the 6-foot tall Huerta, who was wearing a yarmulka and a traditional Indian headband over his long braided hair.

It was the summer of 1982 when Huerta invited Israel Rubin and his family to visit Arizona from Maryland. Huerta and Rubin had become close friends during the years Huerta spent in Washington, working on behalf of the Indian people. Huerta, who said he felt out of place in Washington, was befriended by Rubin, and developed an understanding of and attachment for Judaism.

Huerta arranged for Al Turner, author and historian, to show the Rubin family around Tombstone. The group was touring the graveyard where famous and infamous gun slingers are buried, when Turner asked if they wished to see the long- forgotten and abandoned Jewish section.

Rubin recalled struggling down a hill through thicket and prickly cactus in the intensive 100 degree heat. There at the northeast portion of Boothill, with the entrance facing east, lay the vandalized burial ground. The one 8-foot-high adobe wall was but a crumbling fraction of its former height. No markers were left to identify those who were buried there.

It was when Rubin began to recite the Kaddish that Huerta, the only Indian to be elected a judge in Arizona, was moved to restore the cemetery. "It developed into a religious experience for me. Had we just stood there it would have impressed me, that's all. His saying Kaddish was doing more, it moved me to do something," said the former circuit court judge.

Rubin said it was Huerta's "tenacity and own feeling about the sacredness of a burial ground" that persuaded the members of the Jewish Friendship Club in Green Valley, a town 85 miles to the west, to get involved in the restoration.

The Tombstone Historical Jewish Graveyard, Inc., a non-profit corporation, led by David Sirota, was established to carry out the project. Donations accounted for the $3,000 necessary for the restoration, Sirota said.

Like a set out of a western movie, here's the main street of Tombstone, Ariz., where a monument was dedicated recently in the Jewish cemetery to honor pioneers who settled the area.

the basis for this is that it has the connotation that it is better known than if a Jewish cemetery was found in Wyoming or Montana. There is the flavor of Indians all around."

Because of the large number of tourists who visit Tombstone and Boothill, it will be "the focal point for people to know about Jewish frontiersmen. It raises the conscious of Jews and non-Jews about the roles Jews played in the settlement of the West," Huerta added.

Among the items placed in the time capsule were a tallit, a miniature Torah, a spice box, tefillin, a menorah and a 150-year-old hymn book.

Calling it "my mitzvah," Huerta contributed an olive-wood bowl from Israel containing soil from Jerusalem that Rubin gave him as a gift. Alongside the Jewish articles, Huerta placed an Indian "harmony bowl" with samples of the three basic elements: animal, vegetable and mineral.

They included a swatch of elk skin, representing harmony among all earthly creatures; corn, symbolizing the bounty Father and Mother Earth provide; and Apache tears, pebbles that signify life's sadness and death.

According to legend, the small stones were formed as Apache women cried for the men who went off to battle. Soil from a mountain sacred to Indians also was enclosed in the capsule.

Huerta said "In honoring my Jewish brothers, I feel I am also honoring the lost and forgotten bones of my own people who lay where they fell when the West was being settled."

Corporation members are conducting research to determine who was buried in the cemetery.

Tombstone, "the town too tough to die," was established in 1878 after silver was discovered in the nearby mountains. The desolate area was home to the Apaches, and during Tombstone's heyday settlers were the targets of raids under the leadership of Geronimo.

Among the town's fascinating inhabitants were Wyatt Earp, Doc Holliday and the Clanton gang. The feud between Earp and the Clantons erupted at the famous shootout at OK Corral in 1881.

One known Jewish resident of the town was Josephine Sarah Marcus who later became Earp's third wife. However, the couple is buried in the Jewish cemetery in Coloma, Calif. Huerta said the graveyard corporation soon hopes to be able to out together a background of other Jews who were part of Tombstone's colorful past.

Monument was built to honor Jewish pioneers

A few minutes walk down a newly cleared path leads the way to the burial plot. Much of the backbreaking work to clear the area of brush and debris was done by the 59-year-old Huerta. The 2,500-square-foot tract is now enclosed by a wrought iron fence.

The iron-cube monument which also serves as a time capsule, stands on a 2-tiered platform made from rocks taken from nearby abandoned silver mines. A Star of David adorns the east and west sides of the monument.

On the south side is a HoHoKam Indian sun symbol, HoHoKam means "those who vanished" in the Papago Indian language.

Atop the monument is a menorah with the flames designed to spell shalom, symbolizing the hope that all who share Mother Earth can dwell in harmony.

Huerta said the monument was not just a remembrance to those buried in Boothill.

"It is dedicated to and honoring all Jewish pioneers who helped to open the West," he said. "The reason we wanted Tombstone as

Jewish culture faces extinction

Soviets violate Helsinki agreement

By
BERT RAPHAEL
Chairman
Canadian Lawyers and Jurists for Soviet Jewry

On Aug. 1, 1975, the Soviet Union signed the Helsinki Final Act. In so doing, it affirmed that "the participating states will respect human rights and fundamental freedoms, including the freedom of thought, conscience, religion or belief for all without distinction as to race, sex, language or religion." The act also committed all signatories "to deal in a positive and humanitarian spirit with the applications of persons who wish to be reunited with members of their family."

In 1979, 51,320 Soviet Jews were permitted to emigrate. Since that high point, there has been a steady decline. In 1981, 9,447. In 1982, 2,688. In 1983, 1,314. In January of 1984, 88 Jews were permitted to leave, this notwithstanding that there are hundreds of thousands of applications waiting to be processed.

The number being held in the Soviet Union against their expressed wishes is a flagrant violation of the agreement signed by the Soviet Union at Helsinki in 1975 and later ratified in substance at Belgrade and Madrid.

The Jews in the Soviet Union find themselves in an intolerable situation. Once they apply for an exit visa they are placed under surveillance, fired from their jobs, threatened with arrest and on occasion, tried and sentenced to terms in the Soviet Gulag. There has also been systematic interference with postal and telephone communication between Soviet Jews and their friends in the West, again in contravention of International Postal and Telephone Conventions (see Constitution of the Union of Soviet Socialist Republic, article 56).

It would be bad enough if the Soviet Jews were merely prevented from emigrating, but not content with that, Soviet authorities have prohibited the use of instruction of the Hebrew language. No Jewish cultural pursuits are tolerated. Jewish weddings and funerals are banned. There are no Jewish schools, few synagogues and no facilities for training rabbis.

Notwithstanding the noble and lofty proclamation in the constitution of the Union

Bert Raphael

of Soviet Socialist Republic recognizing freedom of religion, there is in reality a positive government policy to stamp out every trace of Jewish tradition and culture. (See article 52, Constitution of the Union of Soviet Socialist Republic.)

Hebrew learning goes on secretly in Jewish homes. When discovered by the authorities, the occupants found in possession of Bibles and Hebrew texts are charged with possessing Zionist or anti-Soviet material.

A favorite criminal charge for expressing the desire to emigrate is "defaming the Soviet Union," or "anti-Soviet agitation." These offences generally carry a penalty of between three and five years in a labor camp, but in one case involving a non-Jew, the sentence was 12 years.

The obstacles which the would-be emigrant must overcome are overwhelming. There must first be an invitation from a close relative in Israel, generally restricted to a parent or a child. The recipient of the invitation must then obtain a variety of consents from elderly parents (who do not wish to offend the authorities), employers or scientific colleagues.

A young applicant is often drafted into the armed services and then jailed for refusing to serve. If he serves in the armed forces then after his term of duty his exit from the Soviet Union is refused because he now allegedly possesses military secrets.

One well known Refusenik was told he would be allowed to leave if he was not in possession of state secrets. When he suggested to the KGB agent that in the field of technology where he worked, the Soviet Union was behind the United States by 12 - 14 years, the agent said, "ah, this is the main secret."

What I find most disturbing as a lawyer is the way that the Soviet Union applies or ignores its international agreements and its internal laws to suit its political needs of the moment.

If the Soviet Union has a wheat shortage, then it is a small price to release a few elderly Jews. If it is appropriate to intensify the cold war then it rigs a trial and charges a Scharansky with treason.

Indomitable spirit, courage

We must never forget that this is the same government that wants treaties on nuclear disarmement. Of course they are desirable and necessary but why would the Soviet Union hold such agreements inviolate when those relating to individual rights and freedoms are less sacrosanct?

In my meetings with Soviet Refuseniks in Canada, in Israel and in the Soviet Union, I have found that they are unanimous in urging that we in the Western world speak out on their behalf. The Soviet authorities listen to our concerns and that, in the end, is the best protection for the oppressed Jews of the Soviet Union. Their spirit and courage is indomitable. They survived the Nazi Holocaust and they will survive the totalitarian and atheistic Soviet Union.

Opinion

My bizarre mission of 37 years ago

By
J. B. SALSBERG

In retrospect it may appear as a somewhat bizarre mission for me to have undertaken but when it happened, 37 years ago, I did not hesitate for a moment to act as a messenger for the Zionist Aliya agency in Poland to the very influential Yakub Berman, weeks after the United Nations' decision to approve the establishment of a Jewish state.

J. B. Salsberg

It was in response to an urgent appeal made to me by the late Reuven Tzederboym, the post Holocaust leader of the remnants of the Hashomer Hatzair movement in Poland and, unofficially, the head of the aliya department of the Jewish Agency and the Jewish state that was soon to be proclaimed.

Tzederboym, who later surfaced in Israel as Reuven Artzi, and who became a member of the Knesset and one of the leaders of the Hashomer Hatzair movement until his passing a little while ago, was suddenly confronted by a baffling situation. Worrisome rumors had reached him that the Polish government was about to clamp down on the aliya activities and close its borders to all Israeli-bound chalutzim groups.

It was a matter of life and death, he said, to ascertain what the government's actual intention was with regards to the organized aliya activities. Would I, he pleaded, undertake to find out from Berman what the government's intentions were? I readily agreed to do so.

But before I proceed it would, I believe, be helpful to become acquainted with some of my experiences during that unforgettable visit of mine to post-war Poland.

On that 1947 visit my hosts located me in the Bristol Hotel, that was still in the process of restoration after its considerable war damage. I was placed by the hotel staff on the same floor where the Canadian diplomatic mission had its temporary quarters. This proved to be of considerable help to me.

After the days and evenings of meetings with key people and addressing gatherings of Jewish survivors, I usually returned to the small dining section of the hotel for a cup of tea before retiring. It was there that I met a host of interesting and important Jews from Poland and from abroad. (One such a person, of immense pre-war business prominence in Poland, shared his recollections of Yakub Berman who, while a leader of Poland's underground young Communist movement, was known to him primarily as the member of the Warsaw bureau of the Jewish Telegraphic Agency (JTA).

It was through such acquaintances that Tzederboym must have learned of my presence and of my connections with party and government people. That brought him, in desperation, to seek my assistance.

As to the surviving remnant of pre-war Polish Jewry, my own view of their future did not coincide with the prevailing views of the major right and left spokesmen. While not accepting the view that all Jews should be urged to leave Poland at once, I also refused to go along with the view that the survivors should be urged to remain.

My opinion, and I expressed it at all small and large gatherings, was that the survivors should be given a true picture of the post-war world Jewish reality and to be allowed to make their own decisions — whether to remain or to leave, and that all help be given to both sides after the free choice they would make.

My first meeting with Berman was officially arranged and was conducted, according to protocol, in his official vice-premier's office with an interpreter, etc. Unlike other interviews I had, this one was focused by me almost exclusively on matters affecting post-war Polish Jewry. That Berman was fully aware in every aspect of the Jewish condition in Poland goes without saying. That he was also very sympathetic should, I feel, also be stated.

I recall drawing his attention to a pathetic meeting of the government-recognized and all-inclusive Central Committee of Polish Jews. The delegates at that meeting, I related, argued and acted with the pride and world-authority of pre-war Polish Jewry, oblivious to the tragic fact that they had been reduced to the status of a minor Jewish centre. It was heartbreaking for me to see how that committee, in an evident dispute with the World Jewish Congress, decided to "issue an ultimatum" to the Congress of either, or! All parties in the Central Committee voted for the ultimatum.

Berman said with sadness that the government was conscious of that tragic circumstance and it would go out of its way to meet, as far as circumstances allowed, the requests and the proposals of the committee.

After receiving Tzederboym's request I decided to try and meet with Berman in an unofficial manner . . . privately. A friend of the Jewish left helped me arrange such a meeting. On arriving, I was ushered into the vice-premier's reception chamber and remained alone for a few minutes. Berman appeared and, after the formal greetings, asked what language we should use. I knew very little Polish and was unsure of how well he spoke English so I, in all innocence, said: "How about mamehloshen, Yiddish?" He smiled broadly and said: "Goot, vel'n mir redden Yiddish."

I was touched by the experience. And, there we were, two Jews, from worlds apart, discussing Tzederboym's dilemma. I also gave voice to my feeling that nothing should be done to hinder those who desired to go to the reborn Jewish state from fulfilling their dreams.

Again I found Berman fully sympathetic. He wanted Tzederboym to know that there were no present plans to halt his activities. "What the future plans may be I cannot predict. But for the present we will not interfere, and you may tell him that."

I was elated when I left him. And I was elated also when I brought Berman's assurance to the eager Tzederboym that evening.

Tzederboym-Artzi remained in Poland and, to the best of my knowledge, completed his mission of organizing and transporting legally most, if not all, of the chalutzim that the remnants of pre-war Polish Jewry were able to muster for the new Jewish state.

I recall that experience as a tribute to Yakub Berman, who died in political obscurity in Poland on April 10, 1984.

LETTERS TO THE EDITOR

Letters are welcome if they are in English no more than 250 words, typewritten with lines double spaced, and of interest to our reading public. Readers are cautioned not to make sweeping claims against persons or institutions which they cannot verify, as libel laws are very stringent. We reserve the right to edit letters.

* * *

TAXING ERROR

I appreciate having my article published in the United Jewish Welfare fund supplement of The CJN of May 24, but a change was made which should have been checked by the writer before publication. This is of particular importance when it is of a technical nature.

In the third paragraph, which was added, reference was made to "estate" taxes. As you are aware, federal estate taxes are no longer payable. The word "income" taxes would be more to the point.

And I think by using the heading, "Proper estate planning can avoid big tax bite," rather than our heading of "Spending a penny to gift a dollar," the main thrust of gifting seems to have been lost.

Al G. Brown
Toronto

* * *

A RAW NERVE

Your columnist, Rabbi Moses Burak has touched a raw nerve and I feel compelled to write. Without deprecating his central theme of the hallowed role of the chevra kadisha (CJN May 17) with which there can be no doubt, his comments on census taking at funerals were completely unwarranted. If his aim were to instil a little humor into his otherwise pedantic prose, not only did he fail but he also alienated.

We have all been to funerals of family, friends and, yes, even business acquaintances where the mourners had been many in number although the deceased were of modest means.

I was always taught to believe that a person's worth was measured by the magnitude of his mitzvot and not of his bank account.

Just this last year, I attended a funeral in Rabbi Burak's own shul and Rabbi Burak attributed the large attendance to the deceased's "gutta neshuma." Should that family think otherwise now?

Hart M. Rossman
Toronto

* * *

NUDNIK WITH CHUTZPAH?

The May 31 issue included an article about the International Congress on Humor taking place in Tel Aviv on June 10. I enjoyed reading some of the examples of Jewish humor.

The following Jewish words appeared in your article: shlemiel, shlemazel, shiksa, yenta, nudnik, shnorrer, and chutzpah.

Unfortunately, the biggest joke on all of us is the fact that a large percentage of your Jewish readers do not understand or speak a word of Jewish. A sad state of affairs indeed, and not a laughing matter.

By the way, do you think it would be chutzpah on my part and that I would be considered a nudnik if I were to ask you to feature some Jewish humor on a regular basis?

R. Wolkove
Montreal

Editor's note: Not at all. In fact, we're looking for some willing shlemiel with enough chutzpah and frelichkeit to write on humorous topics. Nudniks with no wit need not apply.

* * *

Batsheva . . . TV hostess

OOPS! OBIT PREMATURE

Re your May 24 letter headed "Axing TV show unfair" lamenting the supposed concellation of Chai, the half-hour Jewish newsmagazine on MTV and CITY-TV:

I want to assure you that the rumors of our death are greatly exaggerated, as they say. We are alive and well and continue to bring entertainment, news and interviews to the Jewish audience throughout southern Ontario.

Viewers can tune in to Chai every Tuesday at 3.30 p.m. on MTV, Channel 47, Cable 4, and Sundays at 2 p.m. on CITY-TV, Channel 57, Cable 7.

Batsheva
Chai producer and host
Toronto

* * *

CLAIMS WE'RE UNFAIR TO TORIES

As a lifetime Liberal, a strong supporter of Israel and a concerned woman, I take exception to your May 10 article headed "Conservatives feel Palestinians need some place to call home." I was present when John Bosely, MP for the Toronto riding of Don Valley West, and Jocelyn Cote Ohara, PC policy advisor, spoke to this leadership women's group.

I feel that both the headline and article misled your readers. The emphasis was to sensationalize. The content of the luncheon was lost. No mention of the numerous issues discussed nor of the Tories' positive response to our concerns.

I believe when any of the political parties try to make inroads into a community, they deserve a fair hearing. You gave the Tories less than that, and this was a disservice to all.

Goldie Hershon
Montreal

* * *

TORIES YESTERDAY'S LIBERALS?

Since I am a former Jewish Liberal, I suggest the Jews in Canada should take a good, hard look at the present Conservative Party.

The Conservative Party of today is the Liberal Party of yesteryear, without the weakness and the anti-semitism of the King Liberals.

Do the Liberals of today have the right to even use the word "liberal"?

Socialists, yes. Self-servers, yes. Bunglers, yes. Poor managers, yes.

Why do we listen to their excuses and cover-ups for all their failures, for which we pay and pay?

Look at our top government officials' stand on Israel.

I for one no longer trust the Liberals . . . no matter who their leader may be.

George Barrett
Toronto

* * *

NAZI BUTCHER & GOD

In your edition of May 24, there appeared an item regarding the death of Walter Rauff, the notorious Nazi butcher, of cancer at age 77.

Joel Barnea, of the Israeli embassy in Chile, was quoted as saying, "God has passed judgment." If this is the case, Barnea's statement is simplistic and naive.

Consider the facts. According to your article, Rauff was responsible for the murder of 97,000 Jews; unarmed, men, women and babies in arms, whose sole sin was to be born Jewish. He escaped to Chile, aided by Vatican officials, lived there and worked there in comfort, and died at the age of 77.

Let me ask you, how many people survive to 77? A very small fraction of humanity, I would say.

So he died of cancer. How many thousands die of cancer every year? And I would venture that most of them have committed no great sins in their lifetime. This is punishment?

If so, I can only surmise that God has turned a deaf ear to the sufferings of His people.

Chile has been fighting extradition for years, and now that Rauff has been taken off their hands, I'm sure that both Germany and Chile are breathing a sigh of relief and hoping that other Nazi criminals will conveniently die and rid them of a problem.

Louis J. Silver
Toronto

* * *

COHEN HAD SAYCHEL

Re Janice Arnold's May 10, wonderfully descriptive account of the Jewish General Hospital's 50th year, and Sam Cohen's many vivid memories of the hospital as its consultant ("Jewish General carves out prominent place in Montreal"):

Cohen hired me as receiver and stores keeper before the hospital opened to the public.

The success of the hospital from those trying days to the present is due mainly to him. Although a young man, he was a father figure, with understanding, and "saychel" and a way of bringing out loyalty of those on his staff.

He was on the job around the clock. Many mornings I would find memos and receipts from him for supplies that were needed in emergencies during the night. He was never too busy where the welfare of the patients, the hospital, and staff was concerned.

A wonderful family man, he would give me the keys to his home when he and Mrs. Cohen were out of town, to "varf an egg," as we say.

Fifty years have passed, and I am fortunate to have been associated with Mr. and Mrs. Cohen, and, as a youth, to be welcomed by them and to be taken under their wing. I wish them and theirs good health and happiness.

Wilfred Jacobson
Toronto

World-National

The Keegstra hearings

"Greatest test of freedom of speech" — defence

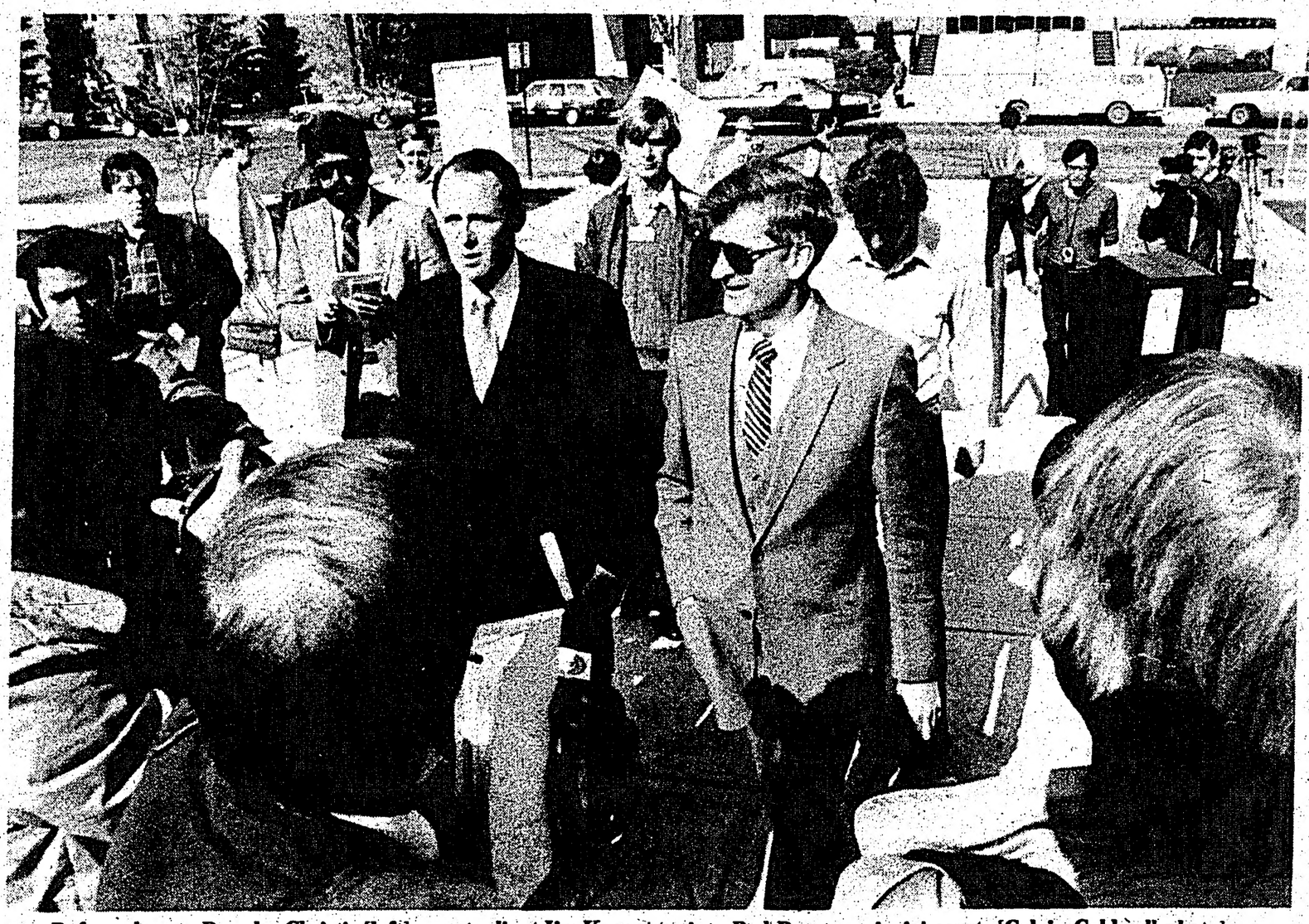
By TAMMY KAROL

RED DEER, Alta. — James Keegstra taught his high school class that Jews were cannibals and crooks responsible for both the French Revolution and the U.S. Civil War, that Napoleon was their Jewish shepherd, Lenin and Trotsky their Jewish rebel playboys, and Sigmund Freud their Marxist debaucher who participated in drug and sex orgies.

These were some of the claims made by a parade of witnesses testifying at a preliminary hearing here last week on charges that Keegstra had wilfully promoted hatred toward an identifiable group — namely, Jews.

The former social studies high school teacher and mayor of Eckville has been charged under Section 281.2 of the Canadian Criminal Code, and the hearing is the first investigation of its kind in Alberta under this section. If found guilty, he faces a fine and up to two years imprisonment.

Keegstra was fired last year from his teaching job in Eckville, a small town approximately 140 kilometres (88 miles) southwest of Edmonton, for allegedly telling pupils that the destruction of six million Jews during the Nazi Holocaust was a myth.



Defence lawyer Douglas Christie [left] escorts client Jim Keegstra into Red Deer provincial court. [Calvin Caldwell photo]

Teaching license revoked

His teaching license was revoked this April by Alberta's education minister, David King, and the ex-mayor now works as a car mechanic in the Alberta town of Bentley.

The 65-seat courtroom here was packed last week with Keegstra supporters wearing "Freedom of Speech" stickers. Those who couldn't get in milled around the sidewalk outside, jeering that Keegstra's prosecution was a "sick joke."

One of them, Keegstra's 24-year-old son, Larry, a pastor in Diamond Valley, Alta., told The CJN he came to Red Deer to show his support.

"No one has come up against my father with facts or proved him wrong," he told this reporter in an interview.

Also on hand was Toronto resident Ernst Zundel, a native of Germany, who has been charged with distributing hate literature and "spreading false lies about the Holocaust." His own preliminary hearing is scheduled for June 18 in Toronto.

"I'm here to show my support for a man victimized unjustly," said Zundel, clad in a hard hat and carrying a sign: "Help Keegstra. Send donations to PO Box 332, Eckville."

Three Soviet Jewish immigrants now living in Calgary were also outside the courthouse. They wore yarmulkes and yellow Stars of David on their jackets and carried placards saying the Holocaust did exist.

When asked why they were attending the hearings, spokesman Baruch Ben Kalman answered, "to represent the six million who can't represent themselves."

Keegstra, a tall, gray-haired man of 49 entered the courtroom in a light colored suit and wearing glasses. When he shook the hands of supporters, he revealed dirty fingernails.

His attorney, Douglas Christie, a 37-year-old criminal lawyer from Victoria who is leader of British Columbia's separatist Western Canada Concept Party, told reporters his volunteer defence of Keegstra would be "the greatest test of freedom of speech this country has ever seen."

Christie's rapid-fire questioning reduced to tears the first witness, a frail, 15-year-old Eckville high school student named Paul Maddox who quoted Keegstra as saying that Jews sought to enslave the whole world.

Maddox also testified that Keegstra referred to Jews as thieves who controlled the world banking system and caused fires and plagues in England in the 1600s.

When asked by Christie if he acquired hatred for any group because of Keegstra's teachings, Maddox answered no. But his mother, Susan Maddox, the second witness, testified she removed Paul from Keegstra's class on Oct. 15, 1982 (after six weeks of school), because he was being indoctrinated, not educated, and was being presented with a biased, slanted view of history.

Christie's cross-examination of the boy's 37-year-old mother was particularly fierce, because it was her protests that led to Keegstra's expulsion as a teacher, his ouster as mayor, and the laying of hatred charges.

Mrs. Maddox told the court Paul's notes on 17th century life in England were very pro-Puritan and anti-Catholic. She also pointed out he was being indoctrinated with a Jewish conspiracy theory of history.

According to Mrs. Maddox, she withdrew Paul from Keegstra's class and enroled him in a correspondence course after reading in his notes that a secret society called the "Illuminati" aimed to control the world. His notes said the Illuminati are today known as Judaists.

Mrs. Maddox said she met with Keegstra in 1982, to inform him she was pulling Paul out of the class. She testified that when she told him he was presenting a slanted view of history, he responded that her own view was a censored version.

According to Mrs. Maddox, Keegstra gave her reading material to study after she complained about his teaching to the school board. The material included a pamphlet entitled "Censored History," which says the Holocaust is a myth perpetrated by the Jews.

Third witness Dick Hoecksema, the teacher who replaced Keegstra after he was fired from the school, said many of the students he taught after taking over the class were very much taken by the international Jewish conspiracy theory.

Hoecksema told the court he was disturbed by the students' comments about Jews, including that courts were ruled by Jews, that "Goy" stands for dogs, and that Jews always refer to Christians this way.

"I heard these comments in grade 9 and 12 social studies class, and in some other classes like grade 10 law and grade 9 science (which Keegstra taught). I looked at some of the better students' notes from grade 9 and grade 12 social studies class and I found reference to the Illuminati. Other material also came from photocopy Xeroxes attached to students' notes, including a pamphlet from the Institute of Historical Review in California," Hoecksema testified.

Witness four, Richard Denis, 19, testified that he took Keegstra's social studies classes in grade 12 and was taught that Jews were responsible for the French and Russian Revolutions and World Wars I and II.

Denis, who graduated from the school in 1982, pointed out that his teacher also referred to Jews as "cutthroats." In addition, he said Keegstra taught the class that the report of six million Jewish deaths in the Holocaust was false and that Jews caused anarchy and chaos in the world.

Helped with marks

During his testimony, Denis read aloud an essay on "The World Menace In 1776," which was written by him for Keegstra's class on Dec. 7, 1981. It referred to the Jewish support of Communism and their desire for a world order.

Denis ended his essay by stating: "In my opinion, we must get rid of every Jew in the world, so we may live in peace and freedom."

When asked under cross-examination if Keegstra ever stated this last remark in class, Denis responded: "no . . . I did believe that last statement then, but I don't now. I wrote it to get high marks and pass the course because I thought that's what Keegstra wanted to hear. If you have a teacher for four years as I did, it's hard to forget what he said. "In grade 9 it was the Roman Catholics but by grade 10 it was Jews."

Student reads from notes:

Herzl, Weizmann 'power seekers'

RED DEER, Alta. — "Any Jew can kill Goyim for any reason because Christians are cursed."

Lorene Baxter, a 20-year-old blonde former student in James Keegstra's social studies class, testified here last week that this sentence was contained in the assigned essay she wrote entitled "Judaism — Hatred of Christianity."

She was the fifth witness in preliminary hearings to determine whether the former Eckville schoolteacher should stand trial in charges of wilfully spreading hatred against Jews.

Baxter read aloud from her notebook the atrocities which she had been taught had been committed by a Jewish-controlled group of cannibals during the French Revolution.

Her notes, which she said were written down when attending Keegstra's classes, read in part:

"The Jacobins were infiltrated by Jews. They'd take the blood of an innocent young Christian girl, pour it over a prostitute in Notre Dame Cathedral and then roast the girl and eat her flesh."

Baxter referred to the Jacobin rite as "The Feast of Reason." (Jacobins were a rebellious political group generally credited with instituting the Reign of Terror and fell from power in July, 1794. Their leaders included Robespierre and Danton.

In her readings from a second essay, entitled "The Role of Zionism in the Western World 1776-1945," Baxter described Chaim Weizmann and Theodore Herzl as power-seekers who wanted to set up a world government under a new order with Zionists in control.

She concluded the essay by stating: "I feel Jews are getting closer and closer to taking over the world and we will be in a slavery state unless we fight them off."

Baxter said she wasn't sure that this statement came from her notes, but inferred that it was meant to please her teacher. (She received a mark of 65% for the essay).

The young woman also read from her notes that "the only nation we have to be afraid of is Israel, and that, in the past, Jews would skin men or women to make purses, and slit the stomachs of people hanged and let birds eat them."

As well, her notes referred to Sigmund Freud as a Jew who had great sex and drug orgies in which Karl Marx's daughter was also involved, and that Winston Churchill sold his soul to the Jews.

Baxter stated in her notebook that Hitler was enlisted by Jews to promote the start of World War II.

She added that "between four to seven million Jews were transported over the Urals out of Eastern Europe over to Siberia and that the U.S. took four million Jews after the war."

In addition, Henry Kissinger was described as a [Soviet KGB] agent who came over to the U.S. in the fall of 1939.

Baxter told the court that the most emotionally affecting statement made by Keegstra was the warning of a Russian plan to come to Canada and take over the world.

"He told us we'd have to be in by 9 p.m. curfew and, if we weren't in by then, we'd be shot."

When asked during cross-examination by defence lawyer Douglas Christie: "Do you hate Jews?", she responded: "I don't have hatred against the Jews now, although I was undecided while I was in Mr. Keegstra's class."

Christie tried to qualify from her that her teacher's comments may have referred to some Jews, and not all Jews, but she said she didn't

[Cont'd. on page 13]

Refuses to return books to Keegstra

Judge terms defence questions as irrelevant

[Cont'd. from page 12]

remember.

The defence lawyer became further frustrated after Judge Douglas Crowe refused to return to him 58 books and pamphlets that were seized by the RCMP from Keegstra's home in July last year.

Much material from these publications were taught by Keegstra to his class and were to be used by Christie for preparation in his defence. But Crowe, a provincial court judge, said only a judge of the Superior Court had the jurisdiction to recall these materials.

Crowe also told Christie that his questions to Baxter on her idea of history were irrelevant to the proceedings as the success or failure of Keegstra's teachings were not the issue here.

"It's one of promotion of hatred," he said.

Sixth witness Trudi Roth testified as well that Keegstra spoke of a Jewish conspiracy.

When asked how she felt about Keegstra's comments on the Jews taking over the world, Roth said: "I believed some of it . . . but I couldn't believe all these people (Jews) do this."

Roth graduated from Eckville High School, in 1979 and took Keegstra's grade 12 social studies class.

She described her teacher as "very convincing and forceful at times. It was obvious that he believed what he was saying. He had a certain look in his eyes."

Roth said she wrote down what Keegstra would say "not word for word but as accurately as possible so I would pass."

Beside class notes, she testified that her class received a number of Xeroxed handouts including one entitled, "Demythologizing the Chosen" from the Canadian Intelligence Service.

This piece stated that the idea of an ancestral homeland for the Jews was a hoax because today's modern Jews have no link to the old ones.

Roth read from a number of class essays. One called "Franklin Roosevelt — The Duke of Zionism" stated that the American President got funds for dams and various projects from "international moneylenders" (Jews), and that his cabinet included Soviet spy Alger Hiss.

"FDR made a deal with international Zionism that he'd fight Hitler if the Zionists and Communists would support him," she added.

Reference was also made to an anti-Christian "secret society" which supported the idea of reason under Thomas More and was headed by Jews.

"They were supported by what today is called Masonry. . . . The secret societies work in degrees and the highest degree is 33. Kissinger and Nixon are in the 33rd degree of Masonry," Roth read from her notes.

In addition, Roth described the "Feast of Reason" previously mentioned by Keegstra's other student, Lorene Baxter.

The Rothschilds were depicted by Roth as evil power-seekers who controlled the banks of Canada, France, Britain and the U.S. And Prime Minister Trudeau was characterized as a cruel man who along with Rene Levesque, got his orders from money thugs in New York.

Roth's notes stated that Karl Marx was a wild, drinking, uncouth Jew whose two sons starved to death because of him.

Nelson Rockefeller was described as a converted baptist who headed the narcotic operations in North America. "He was either not dead or committed suicide . . . He has 122 places to hide," Roth read from her notebook.

Liberal British economist John Maynard Keynes was "a homosexual and Roosevelt followed his theories that debt was not immoral."

"Israel is the mother of Communism. Israelis are lazy and 92% of Jews in Israel don't believe in God," Roth quoted from her notes.

Roth also read to the court questions and answers from an exam taken in Keegstra's class. One correct answer stated that "Jews are generally not good citizens."

In a question which asked what does it mean that "the Jews were moles tunneling under the nations of Europe," she answered: "They controlled the continent through the manipulation of money. You never saw them up front. . . . The Jews were international financiers . . . rulers of Europe after 1815."

Three young Russian Jewish immigrants from Calgary show their solidarity with Jewish community. [Calvin Caldwell photo]

Trudi Roth testified that her grades fell after she used an encyclopedia to research an essay on Zionism and not class notes.

During cross-examination by Christie the red-haired young woman looked self assured on the witness stand when questioned about the Jews.

"At first he wouldn't talk about it (the Jews) . . . but after a while it came up every day or two days," Roth said.

"Mr. Keegstra told us a lot of stuff written in history books isn't true. He said he had some inside sources that others may not necessarily believe," she said.

Christie repeatedly challenged Roth's accuracy in note-taking.

When questioning her as to whether she may have been attributing Keegstra's statements to other source material the teacher cited in class, Roth answered: "If he quoted someone I would have put down the author's name . . . I did this all the time."

Roth agreed with Christie that the subject of Jews was a complex one and that it was difficult to determine whether Keegstra defined them as a race or religion. "He did not always define what type of people he spoke of, but I'd add in my notebook if he specifically referred to Zionists or other Jews," Roth explained.

She said she did not always understand what her teacher told her as "a lot of the stuff he said didn't make sense."

Blair Andrew was the fifth student of Keegstra's to testify that his teacher dictated notes and supplied pamphlets that accused Jews of provoking world wars and revolutions.

Andrew now attends grade 12 at Eckville junior and senior high and took Keegstra's grade 9 social studies class.

He said Keegstra often talked about an international Jewish conspiracy and disagreeing with his teacher on this could mean a failing grade. "If you wrote on the Jewish conspiracy, you passed. If you wrote against it, then your mark wasn't the best," he said.

Andrew denied Christie's accusation that he enjoyed being a Jew-hater and pointed out that he's not scared to talk about what he was being taught.

He admitted he was "ashamed" of what he was taught about Jews and said he often argued with Keegstra on this subject but finally quit because "you couldn't win with him."

The 17-year-old noted that he didn't do much research on what was taught in class and came to believe Keegstra's teachings. "In grade 9 I was a very strong believer in Mr. Keegstra," he told the court.

According to Andrew, Keegstra referred to "average day criminal Jews" as gutter rats and money thugs. "He also said never turn your back on a Jew because they'd stab you," Andrew added.

Blair Andrew's mother, Margaret is the housewife who was instrumental in ending Keegstra's teaching career after being outraged at what Keegstra was teaching her children.

Mrs. Andrew first voiced complaints about Keegstra's teachings in 1976 when her eldest child Cindy was in a grade 12 social studies class taught by Keegstra.

She and several other parents took their grievances to Eckville junior and senior high school principal Edwin Olsen but nothing was done.

In 1981, Keegstra's teachings were repeated to Andrew's daughter Corinna, then in grade 12, and to her sons Brad and Blair, then in grade 9.

Mrs. Andrew is now a member of Eckville's town council and told The CJN in an interview last week that one of her sons would frequently be harassed by one of Keegstra's supporters, a student, who'd call him a Jew lover. "He (that student) learned the Jew-hating stuff at home and from his teacher," Andrew said.

Action was taken against Keegstra only after Andrew wrote to Alberta's minister of education David King in June 1982. By December, Keegstra was fired from the school and in October, 1983, he lost his seat in mayoral elections to Harold Leach. T.K.

Brazil, Chile suffer most

South American Jews hit by recession

NEW YORK [JTA] — Adverse economic conditions in South America are beginning to affect members of the Jewish community there, particularly in Chile and Brazil, according to reports presented to the board of directors of the World Council of Synagogues, the international arm of Conservative Judaism.

Discussing the situation in Chile, Rabbi Angel Kreiman, the Grand Rabbi of Chile's 30,000-member Jewish community, said that the economic situation in the country "has never been so bad before. The country suffers from a 30% unemployment rate which finds some families in our synagogues without jobs and in need of food, clothing and other living assistance."

Kreiman, who has been in Chile for the past 15 years, said that the sisterhoods of the three Conservative congregations were working closely with these families to assure that they were provided with every need.

He said there were at least 60 Jewish families in Chile on the poverty level requiring assistance.

The rabbi also reported the emergence of neo-Nazism in the country. He said there were incidents of swastikas daubed on billboards and that members of both right wing and left wing extremist groups wear armbands with swastikas.

He said the Jewish community maintained excellent relations with government officials. However, these officials do little to discourage the Nazi displays.

Kreiman said that there are frequent pro-Palestinian demonstrations, which are adding to the tensions. Since there are 300,000 Arabs in Chile, the government is "careful" in dealing with the demonstrations and "does little to discourage them," he said.

He expressed belief that the recent death of Nazi Walter Rauff would do little to reduce neo-Nazi activities in Chile.

A serious situation in Brazil was also reported by Rabbi Marcelo Rittner of the Congregation Israelita Paulista in Sao Paulo. He said the nation's estimated 20% unemployment rate has caused a number of Jews to lose their jobs, particularly in well-paid professions such as engineering.

He emphasized, however, that conditions had not yet reached the poverty level in Sao Paulo or Rio de Janeiro.

Rittner stated that many Brazilians, including Jews, were working for less than a minimum wage merely to subsist. He indicated that members of his congregation had set up a job bank to assist those in need of employment, although no family as yet had reached the poverty proportions of Chilean Jews.

Both Rittner and Kreiman emphasized that direct help from North America Jewish communities would be needed, particularly for scholarship funds to send young people to Jewish summer camps and to involve them in other educational programs.

"Assistance from North America Jewry would be most important," Rittner said. "Above all, our people would not feel alone at a time of great need."

Rabbi Mordecai Waxman, president of the World Council of Synagogues, called upon members of the international Jewish community to provide financial assistance to "ease the burden of our brethren, especially to make certain that the Jewish education of children is not interrupted."

World-National

Manitoba gets tough

New rights code revises hate literature laws

By
PAUL LUNGEN

WINNIPEG — The Manitoba Human Rights Commission has proposed a new human rights code with tougher provisions to deal with the dissemination of hate literature in the province.

The proposed code not only would prohibit the public dissemination of materials that create violence or hatred to a group, but it also would prohibit statements which constitute an "unreasonable affront" to human dignity.

The latter provision is aimed at stopping publications and broadcasts that "ridicules or demeans" a person or group of people, according to Darlene Germscheid, the executive director of the commission.

By limiting the applicability to "unreasonable" affronts to dignity, legitimate political criticism, such as political lampooning and cartoons remain lawful, she added.

Germscheid told The CJN the commission has "received very few complaints in this area, but most were about ethnic jokes."

Under the proposed code — which revises Manitoba's previous human right legislation while retaining "the intent of the old code" — anyone who feels the code has been violated can register a formal complaint with the commission, Germscheid said.

An officer will be assigned to investigate and assess the complaint, and "if there's merit to it, he'll try to bring about a voluntary settlement," she said.

If that fails, the commission may "request that the minister set up a board of adjudication" to hear the matter. The minister has no discretion once he's received the request and he must set up the board, Germscheid said.

Following a hearing, the adjudicator may award financial compensation to the complainant if it's warranted and order that the acts done in contravention of the law be stopped.

Those penalty provisions, and others, apply to any breach of the act, which has been revamped to increase protection from discrimination on a wider range of grounds on the basis of: sexual orientation or preference, pregnancy or related circumstances, social status, and to people with criminal records or charges.

It also would ensure that women who perform jobs of "equal significance" to jobs held by men will be paid the same as those men — recognizing the concept of equal pay for work of equal value.

And it calls for gradual and voluntary affirmative action programs "to improve the lot of women and members of minority groups."

The act also provides for mandatory affirmative action where discrimination against members of a group has been established.

Germscheid said the question of the dissemination of hate was "one of the most difficult for the commission to deal with. We had representations from both sides on it, including from the human rights committee of B'nai B'rith in Winnipeg.

Some, fearing censorship, said the proposals were too strong, while others said they were not strong enough, she said.

"We took a position in between, but stronger than the law is now," she added.

So far the public response to the entire package has "generally been positive, with very few criticisms," she said.

Strip citizenship, Turner urges

[Cont'd. from page 1]

The government should be doing more to bring alleged war criminals to justice, he said; when citizenship was granted based on false information, "denaturalization should occur."

He pointed out that, as minister of justice, he brought in Section 281 of the Criminal Code dealing with hate propaganda. "On the basis of experience, I support the strengthening of this legislation," he added.

He gave full support to the present government policy of multiculturalism. "I am committed to the protection of our minorities and to welcoming them into the mainstream as full equals of our Canadian life."

He would, he said, continue his "very positive" relationship with the Canadian Jewish Congress, and "would reaffirm these ties with this and other organizations representing the Canadian Jewish communities based on mutual respect and greater understanding."

Embassy location suits Whelan

[Cont'd. from page 1]

advances in desalination and the use of solar power, did not foresee an embassy move to Jerusalem. "Canadian relations with Israel are not hampered by having our embassy in Tel Aviv," he said.

On domestic issues, he would like to rid Canada "of all those convicted of crimes against humanity." The Charter of Rights, he noted — referring to the Helmut Rauca case — has not impeded extradition proceedings. (Rauca's lawyer argued that extradition would conflict with Rauca's rights as a Canadian citizen under the Charter.)

Whelan would deal with the issue of hate literature by using legislation now in place, but with an "extended" definition of hate propaganda.

In his response to the question regarding federal multiculturalism policies, he made a plea for greater involvement of all ethnocultural groups on a local, provincial and federal level.

"To preserve their ethnocultural backgrounds is an asset for a strong Canada," he said. "However, to best articulate their concerns, they must become actively involved in the community."

He believes that "there is room for affirmative action to ensure that Canadians are given an equal opportunity to compete." As proof of his own commitment to the principle of equality of opportunity, he points to his own office staff. Half are members of ethnic minorities; also, half are women.

As did all the other candidates, Whelan gave a firm yes to the idea of consultations with all interested groups — the Canadian Jewish Congress and the Canada - Israel Committee definitely included.

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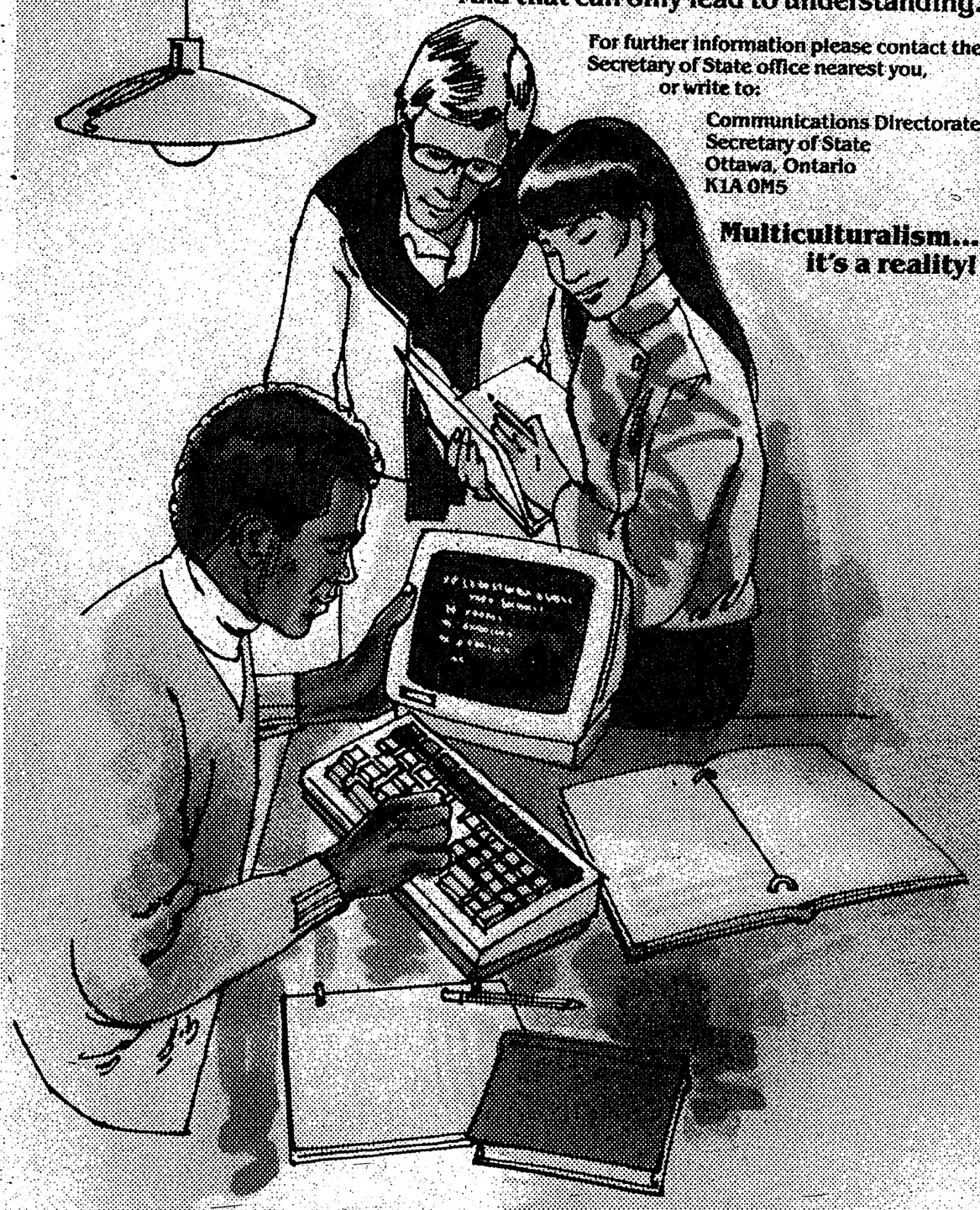

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Minister of State

Multiculturalisme Canada
Hon. David M. Collenette
Ministre d'État

Canada

It all started over coffee

Small group becomes big contributor to Israel

By
MOURA WOLPERT

From left: guest speaker Laura Weise; Helen Margel, president of Akim, Toronto; co-presidents Hilda Rosen and Goldie Lax of Hamilton Supporters of Israel, with plaque presented by Akim.

HAMILTON — They call themselves the Hamilton Supporters of Israel, their slogan is To Israel With Love and they're a mere handful of little guys — and gals — but once again this year they've proved that you don't have to be a big, high powered organization to raise money for Israel.

To begin with, about 10 or 12 years ago, they were just four friends whiling away an evening over coffee and talking about Israel. Independence Day was coming up, they wanted to celebrate and do something useful besides.

One thing led to another and in no time at all they had a dance organized — and a sizable check to hand over to the Association for the Welfare of Soldiers in Israel.

From that first modest beginning, the Hamilton Supporters of Israel's annual Yom Ha'atzmaut celebration has grown into a major dinner dance, the proceeds of which have gone to such purchases as an ambulance and a blood mobile, established a nurses' station at Shaare Zedek Hospital in Jerusalem and a specially equipped room for elderly wheelchair patients at the Laniado Hospital in Netanya and to organizations such as Boys Town, Jerusalem.

Three of the original four — and still with the group — Morris Lax, Gary Frydman and Jack Rosen were soon joined by their wives, Goldie Lax, Dorothy Frydman and Hilda Rosen, and before long also by Norm and Blanche Levitt, Max and Samith Mintz, Jack and Dorothy Freeman, Jack and Rose Rotstein, Victor and Sylvia Lieberman and Edythe and Nate Feldman.

More recently, another five couples joined . . . but as organizations go, they're still a pretty small group.

But their dance at the Adas Israel Synagogue on May 8 was attended by over 400 guests, reports an ecstatic Goldie Lax, co-president this year with Hilda Rosen, and the $32,000 raised will go towards building a kindergarten at the Akim Shelter for the Rehabilitation of Mentally Handicapped Children in Netivoth, a border town in Israel.

"Our goal is that every penny we make goes to Israel," says Mrs. Lax. "It is totally volunteer."

Everything, including the bar, is donated, everyone works very hard and, since all are good friends, "it is like we are one pair."

Celebrating Israel's birthday — and raising money for a good cause — is "like having my own simcha" for Mrs. Lax. "What more do you want?"

Polish born, both Morris (now a prosperous scrap merchant) and Goldie Lax survived the war in the Soviet Union "and I know what it means to have an Israel. If we had had an Israel then," she sighs, "none of this would have happened. I appreciate living in Canada but my god, I appreciate Israel!"

And adds that in a couple of weeks she's off on yet another trip to that country, her second in six months, when she hopes to hand over the check personally to the Akim Shelter.

A follow-up affair to raise further funds for the kindergarten will be a poolside tea and fashion show "for messieurs at mesdames" on Sunday, June 24, 2-5 p.m. at the home of Irving Zucker, 6 Mayfair Place. Tickets and information can be obtained from any member or by phoning the Adas Israel Synagogue office at 528-0039.

A stag is being planned for the fall.

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Organizations and People

What's New

By
MIRIAM HERMAN

VACATION DEADLINE

It's almost vacation time for the staff of The Canadian Jewish News.

As has been the practice for the past several years, we will not publish during the first part of July: there will be no issues on July 5 and July 12 (the office will be closed June 25 to July 9).

Because of vacations, the June 28 issue will go to press earlier than usual and the deadline for material for that issue is Monday, June 18, at noon. I will be at my desk Friday, June 15, all day, and Monday, June 18, to noon to receive your calls.

* * *

HEBREW U OVERSEAS STUDENTS

Tara Morris, co-ordinator of students activities for Canadian Friends of the Hebrew University, included Israel Day at Toronto's Jewish Community Centre as part of her whirlwind cross-country schedule this year, promoting the Hebrew University of Jerusalem's Rothberg School for Overseas Students and recruiting Canadian students.

Tara Morris

Morris, who attended the Rothberg School's 1-year program in 1981-82, reports that over 100 Canadians will be studying in the various programs of the Hebrew U beginning this summer.

PHOTO EXHIBITION

The award-winning Young Photographers present the second group exhibition on Thursday, June 21, at 7.30 p.m. at Baycrest Centre, 3560 Bathurst St. Called A View of the World Through the Eyes of the Elderly, the exhibition will feature approximately 50 works by the photographers who are all residents of the Jewish Home for the Aged. A reception will follow and the photographers will be on hand to discuss their work.

IFF MEETING

IFF-Infertility Facts and Feelings meets on Wednesday, June 20, at 7.30 p.m. at Bathurst Heights Library, 3170 Bathurst St. This is the last meeting before the fall.

OUTDOOR DRAWING & PAINTING

Outdoor drawing and painting classes on location in Metro Toronto are being offered by artist **Harriet Brav-Baum**, a teacher-facilitator in adult art programs. Classes will run on Tuesdays from June 19-July 17 and from July 24-Aug. 21, and on Thursdays from June 21-July 19 and July 23-26. Cost is $25 for five sessions. For details and registration information, call 488-1769.

RED CROSS VOLUNTEENS

The Red Cross is looking for teenagers who want to gain experience through volunteer work at blood donor clinics and Sunnybrook Hospital.

The Volunteen program is now accepting applications from students 14-20 years of age, to start working in July and end on Labor Day. Teens who choose to work at blood donor clinics register donors, help them to rest-beds and offer them refreshments. They are trained to deal with emergencies until professional help is available.

Sunnybrook requires students to assist veterans who need constant care and to provide wheelchair services, general assistance and friendly visiting to the older patients.

If you are interested, contact **Mary Bloem** at 923-6692, ext. 208.

SUMMER STUDIO 84

Summer Studio 84, a visual arts program organized by the North York Board of Education, will be operating July 9-Aug. 3 this year.

Morning classes will be given in drawing, painting, ceramics, printmaking, puppetry, photography, film animation, fabric arts and calligraphy at selected school locations in North York and a residential art and nature program will be offered.

A special program is designed for the 5-7-year-olds. The elementary section is geared to 8-12-year-olds and those interested in more serious study can enter the senior courses for ages 13 to adult.

Registration is open. Forms will be available at your local library or public school, or call Summer Studio 84 at the visual arts centre, Bayview Junior High School at 223-5739.

THYROID FOUNDATION LECTURE

Nutrition and Medicine Today is the subject of the lecture to be given at the June 16 meeting of the Metropolitan Toronto Chapter of the Thyroid Foundation of Canada. Guest speaker is **Allan Kashin**. The time is 2 p.m. at Sunnybrook Medical Centre, lecture theatre, 2075 Bayview Ave. Everyone is welcome. Admission is free and refreshments will be served. For information, call 493-1608 or 638-2330.

B'NAI SHALOM NORTH

Registration is now open for both the day care program and Hebrew School at B'nai Shalom North Congregation.

The day care offers a government licensed early childhood education program with fully qualified teachers for children 2½-5 years of age. It runs Monday-Friday from 7.30 a.m. - 6 p.m. at the synagogue, 275 Arnold Ave., Thornhill. Judaic programs are included.

Hebrew school classes are held at Westminster Public School, 366 Mullen Dr., Thornhill, on Sundays from 10 a.m. to noon and Tuesdays and Thursdays from 4.30-6.30 p.m. for kindergarten through to grade 6. There is also a bar/bat mitzvah program, a post bar/bat mitzvah high school, an upgrading program for students with no previous Hebrew background and an advanced program for those with previous Hebrew day school education.

For information and to register for the Hebrew school or day care, call 731-2797. Enrolment is limited, so register now. Also, you can call that number for enquiries about congregational membership.

HAMILTON WOMEN'S ORT

Hamilton Women's ORT annual scholarship luncheon takes place on Tuesday, June 19, at 1 p.m. at the home of **Bernie and Rhoda Katz**, 20 Naysair Cres. Guest speaker will be **Meri Saguy**, wife of Israel Consul-General **Gideon Saguy**. The theme of the meeting is Mother to Another. RSVP by calling 527-8901 in Hamilton.

DORIS' MUSICAL VARIETY SHOW

Doris' Musical Variety Show of the Bernard Betel Centre for Creative Living, that popular group of senior entertainers under the direction of **Doris Fleishman** accompanied by pianist **Elaine Duff**, will be performing in June at the following places: Monday, the 18th, at Vaughan Senior Citizen Cabinet, Garrett Williams Community Centre, Clark Ave., Thornhill, from 2-3 p.m., and Monday, June 25, at Highbourne Lodge, 420 The East Mall, Islington, at 2 p.m.

For information about this group, call 248-4764 or 222-7422 or 633-2527.

LA LECHE LEAGUE

La Leche League of Willowdale invites pregnant and nursing mothers to a discussion of The Baby Arrives: The Family and the Breastfed Baby on Monday, June 18, at 8.15 p.m. at 58 Green Bush Rd. (Steeles and Hilda). The group will discuss birth options, the first days of nursing, the role of the father, siblings and more. Babies are welcome. For further information, call **Adrianne** at 665-4120 or **Elaine** at 663-8003.

LIVING WITH COPD

A 1-day public seminar entitled Living With COPD (chronic obstructive pulmonary disease) is being conducted by the Lung Association at the downtown Holiday Inn, 89 Chestnut St., on June 16 from 9 a.m. to 4 p.m. Registration fee is $10 per person and pre-registration is required. Sponsorship is available and those persons requiring assistance can call the association at 864-1112 for further information.

Although the seminar is designed principally for those suffering from emphysema and chronic bronchitis, family members and friends are also invited to attend.

YIDDISH FOLK MUSIC

The Committee for Yiddish, Toronto Jewish Congress, with the assistance of the City of North York and the Trust Fund of the Toronto Musicians Union, is holding its 5th annual open air concert of Yiddish folk music at Earl Bales Park (Bathurst and Sheppard) on Wednesday, June 20, at 7 p.m.

This year the concert is dedicated to two of the best known writers of Yiddish music, **Warshavsky and Gebirtig**. Featured artists are **Susan Goldberg** and **Peter Schlosser** of New York, the Nishoma Orchestra conducted by **Isroel Idel**, the Zemer Chorale directed by **Charles Heller**, and **Jack Newman**, Toronto actor, who will do some humorous readings. The master of ceremonies will be **Aaron Fainer**. The entire program is under the musical direction of **Cantor Louis Danto** of Beth Emeth Bais Yehuda Synagogue.

The concert is free to the public. In case of rain it will be held at Beth Emeth Bais Yehuda Synagogue, 100 Elder St. Be sure to bring lawn chairs and/or blankets to the park.

BAYCREST BAZAAR

The Women's Auxiliary of Baycrest Centre is holding a bazaar on Tuesday, June 19, from 9.30 a.m. to 2.30 p.m., on the 2nd floor, Jewish Home for the Aged, 3560 Bathurst St. On sale will be a wide variety of items including men's, women's and children's clothing, housewares and books.

To donate items for the bazaar, mark them "Women's Auxiliary" and bring them to the reception desk of the Jewish Home for the Aged.

All proceeds go to resident, patient and member care at Baycrest Centre.

MACHON YERUSHALYIM PROJECT

One of the most important commentaries on the mitzvot, the Minchas Chinuch of **Rabbi Yosef Babad** of Tarnopol, is exceedingly difficult for scholars to use because of poor editing and printing.

Now Torontonians will be able to help in a special 2-year project, sponsored by the Jerusalem Institute of Talmudic Research (the Machon Yerushalyim), to print a definitive edition of this work, a project which will cost over $200,000.

Rabbi Yosef Buxbaum of the Netanya branch of the Machon will address a meeting at the home of **Mr. and Mrs. Ben Feintuch**, 9 Holita Rd., Willowdale, on Tuesday, June 19, at 6.30 p.m. to launch a program by which individuals will be able to sponsor a section on one of the 613 mitzvot. The first volume will carry the names of the sponsors and those in whose honor or memory the section is being dedicated.

Rabbi Buxbaum will also be available to meet anyone who wants to have a manuscript evaluated. For an appointment, or for further information, call Mr. Feintuch at 224-0588.

BOSSIN FAMILY REUNION

The **Bossin Cousins Club** has been meeting for 40 years. A reunion is set for the weekend of June 16-17, starting off with a dinner at the Pickle Barrel on Saturday, the 16, followed by a family picnic at Boyds Park in Woodbridge on Sunday, the 17th. About 100 family members are expected, with some coming from as far away as California.

HAMILTON PIONEER WOMEN

The closing meeting and installation of the new executive of Hamilton Pioneer Women's Nitsan Chapter takes place Wednesday, June 20, at 8 p.m. at 316 North Shore Blvd., W., Burlington. The evening will begin with a pot luck supper. All members and friends are invited to attend. For information, call hostess **Shifra Alleson** at 523-7805 or the president, **Trish Eppel**, at 627-9182.

SIGMA ALPHA MU ANNIVERSARY

Sigma Alpha Mu, one of the oldest prominently Jewish fraternities, marks its 75th anniversary during 1984. The Toronto Alumni Association is celebrating at a dinner at the Inn on the Park on Monday, June 25, and also by creating a scholarship fund in the name of the late **Chief Justice Bora Laskin**, an alumnus. Guest speaker at the dinner will be Solicitor-General **Robert Kaplan**, also a fraternity member.

Any alumnus interested in the event should contact **Jerry M. Nesker**, 5332 Yonge St., Willowdale, M2N 5P9. The phone number is 226-5113.

JEWISH MYSTICISM

Rabbi Dovid Din, spiritual director of Sha'arei Orah Centre for Judaism and Mystical Studies, New York City, will talk on Rejuvenation: Torah and Healing on Sunday, Monday and Tuesday, June 17, 18 and 19. For more information, call **Phil Ciglen** at 484-9969.

HAWAIIAN NITE

B'nai B'rith Women Soleil Chapter is having a Hawaiian Nite on Saturday, June 23, at 9.30 p.m. at Beth Radom Congregation, 18 Reiner Rd. There will be a Hawaiian buffet, entertainment by The Star Band and games tables, all for $20 per person. For tickets and information, call **Marlene** at 493-9609.

ASSOCIATED DINNER

Irving Goodman, dinner chairman, announces that there is still time to send in your

[Cont'd. on page 17]

AIDS HEBREW U

Retired builder Michael Mandel and his wife Nika, through a generous gift to Canadian Friends of the Hebrew University, have become Founders of the Hebrew University of Jerusalem. The gift is in the form of a family endowment to provide perpetual student aid to Israeli students at the university. The Mandels will have their names inscribed on the Founders wall on the university's Mount Scopus campus. Their first family endowment to Canadian Friends was established in 1967.

VOLUNTEERS HONORED

Jack and Fanny Cohen [second and third from left] were currently honored on their 5th anniversary as volunteers for the Canadian Shaare Zedek Hospital Foundation with the presentation of a medalion certificate by Sheila Dropkin [second from right], the foundation's national public relations director. Participating in the celebration were another volunteer, Bernice Cohen [extreme left] and Eric Feldbloom, the foundation's national executive director. All three volunteers provide at least one day a week of office work, assisting with banking, filing and mailings. [Graphic Artists photo]

Organizations and People

What's New

[Cont'd. from page 16]

reservations for the Associated Hebrew Schools annual dinner set for Tuesday, June 19, at the 3630 Bathurst (at Neptune). **David Smith**, minister of state for small business and tourism, is the guest of honor and **Rabbi Sidney Shoham** will be guest speaker. For reservations, call 789-7471, ext. 32.

THE SEPHARDIC JEWS

Rabbi David Cohen, director of Sephardic Renaissance Centre, Youth and Community Services, Brooklyn, will be speaking on The Sephardic Jews, Past, Present and Future at Magen David Synagogue, 10 McAllister Rd., on Thursday, June 21, at 8 p.m. This lecture is sponsored by the Jews in Arab Lands Committee of the Canadian Jewish Congress Ontario Region, as part of Semaine Sepharde (Sephardic Week). For further information, call **Fredelle Brief** at 635-2883, ext. 180.

for seniors

Please check beginning of What's New for vacation deadline details.

* * *

Workmen's Circle Social Club 60+ is having a Father's Day lunch on Tuesday, June 19, with entertainment by pianist **Paul Mathews** and singer **Fern Dworkin** and **Rabbi David Monson** as guest. It begins at 12 noon at 471 Lawrence Ave. W. Also, the Oshawa trip is filled but there is room left for the Ottawa trip. Everyone is welcome so come out and sign up. For information, call **Shirley Grotell** at 222-7727.

On Thursday, June 14, at 2 p.m. the **Good Age Club** of the Bloor Branch of the Jewish Community Centre, 750 Spadina Ave., is meeting to hear **Rabbi Elyse Goldstein** of Holy Blossom Temple discuss Reform Judaism—The Way of the Future. Admission is free and coffee and refreshments will be served. Call **Mark Egan** at the Bloor JCC at 924-6211 for information.

Adath Sholom Jubilee Club is having an open house on Tuesday, June 19, at 7.30 p.m. at the synagogue, 864 Sheppard Ave. W., where you can do your own things. Cards and games will be available for your use, or just come out and socialize. Refreshments will be served. There is no admission charge ..... A trip to the Concord Hotel in the Catskills is planned for Aug. 22-26 with three gourmet meals daily, health club, nightly entertainment, pool and dance parties, golf, tennis, all included in the price of $310 U.S. funds. (Bus fare is extra). Reserve early by calling **Helen** at 635-6343. This is a singles weekend, but married couples are welcome.

Beth Sholom Seniors group is holding its instalation dinner and dance on Wednesday, June 27, at 6.30 p.m. Cost is $16 per person for members and $18 for non-members. Reservations are a must. Call the publicity chairman **Eve Donsky** at 782-1068.

Club Chaverim's Monday, June 18, program features a Father's Day special with **Nathan Garnick** who will read from **Sholem Aleichem** in both English and Yiddish. That's at 1.30 p.m. ..... Morning programs include oil painting, beginners' bridge (or if you are interested in just playing, come and set up your own tables), and English as a second language. Bring your own dairy lunch or purchase one for $1. Club meets at Beth Tikvah Synagogue, 3080 Bayview Ave. For information, call **Rose Shapiro** at the northeast JCC at 889-0813.

Senior Citizens Club of the Labor Zionist Alliance happenings — A luncheon meeting was held on Wednesday, June 13, with guest speaker **Flora Negli** of Montreal, national director of Association for Labor Israel and past national president of Pioneer Women Na'amat ..... An outing to the Ford Motor Co. took place May 22 ..... The club's drop-in centre will be open all summer daily from 10 a.m. to 4 p.m. where you can play cards, chess and checkers. Coffee and refreshments are available ..... Upcoming outings include Artpark, Lewiston, NY, Thursday, June 28, to see Madame Butterfly, the Catskills on July 15, and Harbourfront in August ..... The literary circle meets every Tuesday from 10 a.m. to noon ..... Dance classes are now in programs (free of charge) with a qualified teacher, every Monday from 7.30-9.30 p.m. If you are interested, call **Libby Ravka** at 782-2059 ..... The club meets at 272 Codsell Ave.

The **Advocacy Centre for the Elderly (ACE)** is the newest legal clinic funded by the Ontario Legal Aid Plan. It is located at 20 Holly St., suite 405 (one block east of Yonge, south of Eglinton). On Thursday, June 21, between 5 and 9 p.m., ACE is having an open house. Ontario Attorney-General **Roy McMurtry** will be the guest speaker at 6 p.m. The public is invited to visit the clinic and discuss the unique legal problems facing the elderly, the best ways to combat accessibility problems and institutionalization of the elderly, and ways of providing self-help and advocacy training for elderly groups.

At the **Wagman Centre** — The Self-Help Widowers program for men over 55 years of age, widowed less than two years, meets on Thursday, June 14, from 7.30-9.30 p.m. in the library of the centre, 55 Ameer Ave. **Gordon Zaretsky** is group coordinator ..... Meet the Author with **Harry Rasky** discussing his recent book, Nobody Swings on Sunday, is scheduled for Thursday, June 21, at 10.30 a.m. in the Fireside Lounge. Admission is free ..... Among the activities taking place at the centre during Senior Citizens Month of June are North York senior games, ongoing workshops in the creative arts department, drop-in games in the Common Room, an outing on Monday, June 18, to the Shaw Festival to see Jerome Kern's Roberta and another on Wednesday, June 27, to the St. Lawrence Centre for A Taste of Hone.

The prize-winning Baycrest Jewish Home for the Aged photographers' group is holding its 2nd exhibition on Thursday, June 21, at 8 p.m., just outside the Abe Posluns Auditorium. There will be 50 photographs on display and the photographers will be there to discuss their work.

CENTRE FOR CREATIVE LIVING

The Bernard Betel Centre for Creative Living, 1003 Steeles Ave. W., is holding an outdoor rummage sale on Tuesday, June 19, from 10 a.m. to 3 p.m. with good quality kitchen articles, clothing, books, records and more.

The Fitness Group received a $11,615 federal New Horizons grant from Health and Welfare Canada to establish a fitness program introducing the Ageless Exercise Plan.

The Sunday afternoon program on June 17 features the Creative Living Choir under the direction of **Esther Firestone** in a repertoire of Jewish and Hebrew folksongs and musical comedy. Admission is $1.50 for members and $2 for non-members. The time is 2 p.m.

The Wednesday afternoon social is an instalation and Father's Day luncheon with entertainment by **Jenny Eisenstein**. It all begins at 1.15 p.m.

There is a Sunday night dance on June 17 at 7.30 with the live music of the Creative Band. Admission is $2 for members and $2.50 for non-members.

The Health Information series presents a lecture entitled The Colon: What Is It? How Does It Affect You? What Can Be D ıe About It? with **Dr. Ted Ross** of Women's College Hospital ... on Thursday, June 21, from 1-2 p.m. Admission is free and everyone is welcome.

The Lifelong Learning Institute (LLI) is offering a 4-session lecture series on Comparative Religions with **Prof. Sol Tanenzapf** of York University (and a practicing rabbi) on Thursdays at 2 p.m. beginning with Hinduism on June 28 and continuing with Buddhism on July 5, Christianity on July 12 and Islam on July 19. Lectures are open to the community. Charge is $3 for series or $1 each for members and $5 for series or $2 each for non-members. For further information, call **Bookie** at 225-2112.

An introduction to Anthropology, a continuing education course sponsored by LLI in co-operation with Humber College, will run on Tuesdays from 10 a.m. to noon from July 10 to Sept. 11. Course number is 005-802-50 and the fee is $7 per senior. Pre-registration is required so enroll at the centre or call Bookie Quart at 225-2112.

at the jcc

Registration is now being taken for summer evening classes offered by the PACE (Public Affairs and Continuing Education) department of the Koffler Centre of the Arts of the Jewish Community Centre.

Hebrew courses for beginners, twice weekly on Tuesdays and Thursdays for 12 sessions begin July 3 and intermediate, twice weekly Mondays and Wednesdays for 12 sessions, begin July 4. Introduction to Psychology, a survey of different theories and their applications, will run for four sessions on Wednesdays, beginning July 4.

For information regarding times and fees, call **Georgine Nash** at 636-1880.

Count Mouthfuls Not Calories: A Practical Approach to Weight Control — Body Image is the topic of the next lecture presented by PACE on Monday, June 18. Speaker is **Jan Matson**, a field consultant with the Behavioral Medicine Unit of St. Joseph's Hospital. This program is part of the Topics Unlimited series. The time is 12.30-2 p.m. at the JCC, 4588 Bathurst St. Admission is $1 and everyone is welcome. For more information, call Georgine Nash.

The JCC is holding summer pickup softball games every Tuesday evening at 6.30 at the northern JCC (behind the tennis courts). Bring your own equipment. There is no charge. This is for all adults. For information, call the JCC at 636-1880 and ask for **Mindy Coplevitch** at local 220 or **Rona Kaushansky** at local 229.

The Jewish Babysitting Co-op, sponsored by Jewish Family & Child Service, Jewish Singles Project Connect and the North-East branch of the JCC, is a cooperative babysitting exchange service for those in need of occasional short-term child care. Interviews are now being conducted. Anyone interested in joining can call **Susan Levine** at the NE office at 889-0813.

Counselor applications are now being accepted for Kids Kourt (ages 2-5) at the North-East branch of the JCC. Call **Marcie** or **Michael** at 889-0813.

The JCC Bloor branch holds its first annual baseball and barbecue bash and dance at Centre Island Sunday, June 17, at 3 p.m. That means baseball tournaments, volleyball, sailing demonstrations, barbecue and dancing under the stars. Tickets are $6 for the barbecue and are available at the JCC Bloor branch, 750 Spadina Ave. For more information, call **Mark Egan** at 924-6211.

singles

Be sure to check the beginning of What's New for vacation deadlines.

* * *

June is movie month for the **JCC Singles 40+**. Monday, June 18, feature is Scarface with **Al Pacino** and Monday, June 25, it is Tender Mercies. The Coffee House meets Monday evenings at 8 p.m. in the Seniors Lounge, northern branch of the Jewish Community Centre, 4588 Bathurst St. Charge for coffee is $1. For information, call the JCC at 636-1880, ext. 332.

Solelim (20-35) ongoing programs include 10-pin bowling on Mondays at Bathurst Bowlerama (register at 7.45 p.m., bowl at 8) and camping trips if you are interested. There is no hike scheduled for June 17 due to Father's Day, but there is one the following Sunday, the 24th, beginning at 10 a.m. For Solelim activities contact **Lorne** at 783-4605 or **Jeff** at 783-3019 ..... Saturday, June 16, is the date of the spring into summer dance being held at Temple Sinai, 210 Wilson Ave., complete with disc jockey, door and spot prizes and ample parking.

It begins at 8.30 p.m. with a get acquainted wine and cheese reception followed by the dancing at 9.30. The $6 charge includes refreshments. Call Jeff for information.

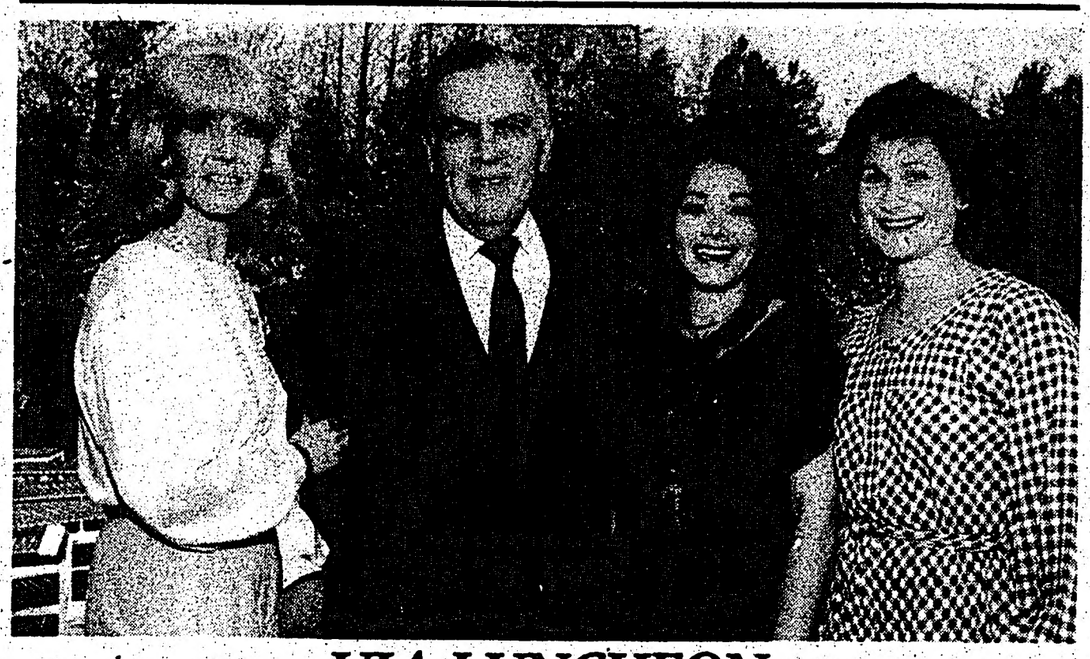
The **JCC Singles 25-35** years invites you to join in an afternoon at the Toronto zoo on Sunday, June 17, at 10.30 a.m. Meet at the Donut Corner in Lawrence Plaza. Look for **Honey**. Please drive to allow for carpools. For more information, call **Ruth Goodman** at 636-1880, ext. 239, any Wednesday ..... Also, if you are in the mood for dessert or dinner at the Groaning Board Restaurant, 131 Jarvis St., join the group on Thursday, June 14, at 7.30 p.m.

Jewish Dateline for singles 21+ is now accepting applications. Interviews are by appointment. Call 789-1001.

Jewish Union Book Club reports that, as a follow-up to the recent book review of The Fountainhead by **Ayn Rand**, you might want to catch the 1948 classic film based on the book to be screened at the Kingsway Theatre (Bloor W. at Royal York Rd.) on Tuesday, June 26, at 7 p.m. If you want more information, call **Jerry** at 787-4352 from 6-10 p.m.

Jewish Singles Project Connect has arranged an evening at the St. Lawrence Centre to see A Taste of Honey and dessert following at Graf Bobby on Wednesday, June 20, at 7.30 p.m. Charge is $12.50 non-refundable (includes everything). RSVP by June 15 by calling 731-4600 mornings .....

[Cont'd. on page 18]



UIA LUNCHEON

The Kitchener-Waterloo United Israel Appeal Women's Division luncheon, held recently at the home of Gordon and Joyce Strauss, was attended by 60 women. From left to right are Pam Bierstock, co-chairman Women's Division; Rabbi Benjamin Friedberg of Toronto's Beth Tzedec Congregation, guest speaker; Joyce Strauss, co-chairman, Women's Division, and Lynda Pearl-Cartu, chairman, Women's Division, UIA Ontario Region.

RECORD DONATED

Steve Shapiro [of the Steve Shapiro Orchestra], whose first record release, Someone To Hold, featuring Dena Golden, will be distributed and marketed across Canada by CBS Records Canada Ltd., is donating the recording to the Canadian Cancer Society. The Someone To Hold project was officially unveiled at a Queen's Park photo session recently by Premier William Davis and Shapiro, who are seen holding a facsimile of the gold record "as a goal to aim for." The Cancer Society is preparing a promotion for the record, including a 4-minute video and TV commercial to be shown throughout the country, with letters, telephone calls and personal interviews to follow.

Organizations and People

What's New

[Cont'd. from page 17]

Looking Good & Feeling Great seminar, the first steps to basic skin care and grooming for singles, runs Tuesday, June 26, at 7.30 p.m. at the JCC northern branch, Committee Room, 4588 Bathurst St. Refreshments will be served. Cost is $2. Call 731-4600 for more information ..... Widowed-Connect, a support group for recently widowed men and women under 55 meets at Beth Emeth Bais Yehuda Synagogue, 100 Elder St., on Monday, June 18, at 8 p.m. For more information, call 731-4600 mornings or 630-1331.

A reminder that the 14th annual **Toronto Jewish Singles Weekend** at the Cara Inn July 5-8 offers a weekend away from home to meet, mingle, swim and relax. The price of $90 includes dinners, dancing, breakfasts and a big Sunday brunch plus a hospitality suite where you can nosh, chat and meet. Reservations deadline is June 22. Write to **Fred Wolff**, 164 Lyndhurst Ave., Toronto M5R 2Z9 or phone (416) 923-4303 or 638-0202.

Pioneer Women Na'amat is holding the second meeting of its newest singles chapter (women, 20s and 30s) on Thursday, June 14, at 8 p.m. at 6040 Bathurst St., apt. 612. Program portion will be a demonstration of the many benefits of yoga by **Norma Barkin**, instructor with the North York YMCA. New members are welcome. Call 636-5425 days or 633-6983 evenings and weekends.

North-East Jewish Single Parents general meeting on Wednesday, June 20, features **Lucille Griff**, who will speak on Loving Relationships. It takes place at 8 p.m. at Hillcrest Public Library, 5801 Leslie St. Fee is $2 for members and $3 for non-members. Call **Susan Levine** at the NE office for information at 889-0813.

Stan Glass Social and Travel Club for singles of all ages has arranged the second annual trip to the Concord Hotel in the Catskills during Singles Week Aug. 22-26. The price, from $310 U.S. funds, includes three gourmet meals daily, nightly entertainment, tennis, golf, daytime and evening activities and much more. For further information and reservations, call **Stan Glass** at 593-0600 days, **Kennedy Travel**.

Anyone interested in horseback riding, on Sunday, June 17, should meet at Temple Sinai at 12 noon sharp. Rental is $8 an hour. For information, call **Lorne** at 783-4605 evenings.

About People

HEBREW LETTERS DOCTORATE

Rabbi Lawrence A. Englander, spiritual leader of Solel Congregation in Mississauga, received his Doctor of Hebrew Letters degree from the Hebrew Union College-Jewish Institute of Religion at its recent Cincinnati commencement services.

Rabbi Englander

A York University graduate in philosophy and psychology, Rabbi Englander received rabbinic training at HUC's Cincinnati campus. His student pulpit in 1973 at Solel evolved into his permanent position there.

Rabbi Englander is past president of the Canadian region of the Central Conference of American Rabbis and was most recently named Citizen of the Year in Erin Mills.

NEWLY ELECTED OFFICERS

Beth David B'nai Israel Beth Am Congregation's newly elected officers are headed by **David Saul**, president, with **Bernard Rubin**, **Henry Ritchie** and **Sidney Hoffman**, vice-presidents; **Leah Papernick**, secretary, and **Bernard Shoub**, treasurer. **Stanley Goldfarb** is immediate past president and trustees are **Glenn Bowman**, **Alex Eisen** and **Shirley Vernon**.

The brotherhood's officers are **Ron Kostuik**, president; **Norm Silver**, **Emil Bienstock** and **Leo Solomon**, vice-presidents; **Lew Lightstone**, treasurer; **Solomon Samson**, corresponding secretary, and **Mike Cohen**, recording secretary. **Alfred Lightstone** is immediate past president.

UNIVERSITY OF JUDAISM GRAD

Netta Zweig, daughter of **Sidney and Lorna Zweig**, received an MA degree in education from the University of Judaism, Los Angeles. Ms. Zweig previously attended the University of Toronto and York University where she obtained a BA degree in psychology.

Ms. Zweig will train with **Dr. Alvin Mars**, the director of Camp Ramah in Ojai, Calif., this summer and will spend the following school year studying in Israel.

HIS LATEST RECORD

Cantor Paul Kowarsky of Beth Tzedec Congregation has just released his latest recording, Cantor Paul Kowarsky—Live in Concert, under the Kannekt Records label, available in Dolby cassette.

A lyric tenor, he chose his pieces to cover a broad spectrum of Jewish music. Selections range from traditional cantorial to chassidic to biblical love poetry to contemporary. Besides Hebrew and Yiddish, the cantor even features one Afrikaans song in honor of his native Republic of South Africa where he was both a chazzan and a practicing lawyer.

Cantor Kowarsky is president of the Toronto Council of Hazzanim and will be appearing in concert together with his Toronto colleagues under the council's auspices at Temple Emanu-El on June 13.

Cantor Paul Kowarsky—Live in Concert is his third release.

Women hear of addiction

Violence in children aired

By CAROLYN BLACKMAN

TORONTO — Children can become addicted to violence, just as they can become addicted to drugs, says David Scott, a psychotherapist and a member of Metro's Task Force on Violence Against Women and Children.

"As they become addicted, they need bigger and bigger doses to get excited," he said.

Scott was one of three speakers who addressed the United Jewish Appeal's business and Professional Women's Network at a recent symposium on pornography.

The other speakers were Judith Posner, associate professor of sociology at York University and Susan Cole, founder of the Canadian feminist magazine, Broadside.

Scott said that the past decade has been one of explosive growth for the pornography industry and it has become so common that "children are becoming desensitized to violence."

He screened a pornographic film for a shocked audience and said that the material now being sold in Canada uses "explicit sex, sadomasochism, bondage, torture, rape and death."

Scott said four-fifths of the pornography in Canada is manufactured in the United States.

Susan Cole agreed that pornography has "grown tremendously in the past 10 years." She warned that prolonged exposure to pornography can increase a person's aggression levels.

"Men begin to believe pornography and their attitude towards women changes with regards to rape, for example," she said.

Judith Posner said that instead of getting better in this generation, the image of women is getting worse. "Women 's magazines have the most offensive depiction of women," she said.

Posner showed slides of some recent advertisements and explained that so many ads see women as being submissive to men.

She added that many ads now show women as being "teasing, cutesy and seductive...

"What we see now in advertising appeared in Penthouse and Playboy 10 years ago," Posner told an attentive audience.

"I wonder what is going to look innocuous to us in 10 more years — whips and chains?"

Cole said that she would like women to be able to sue pornographers for damages. "If I had my way, pornography would be viewed as a violation of human rights," she said.

Cole added that "we should all be able to tell retailers who sell offensive pornography that we won't shop there any more."

Scott said that "we should not minimize the power of selective boycotts. One letter to a retailer can be very powerful."

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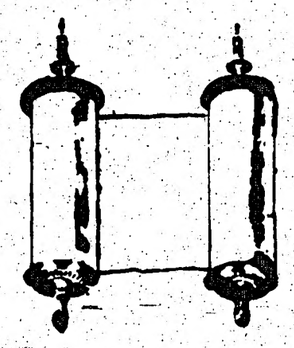
Organizations and People



sparks from the torah

By
RABBI MEIR URI GOTTESMAN

Parshat Shlach

Rachmauna libba baee — G-d wants the heart. We have to teach ourselves to love and forgive everyone.

G-d forgives us — how can we not forgive others?

On Rosh Hashanah eve of 1904, a few weeks before he passed away, Reb David-Moshe of Tchortkov stood before the Al-mighty and cried out: "Ribono shel Olam! We are full of sins, and you are full of mercy and forgiveness!

"What are our sins compared to your vast forgiveness — like a drop against an ocean! Your mercy is without limit, so forgive us. . . ."

Why is G-d so forgiving, even to sinners? Explained Reb Abraham of Slonim in a parable: A king gave a great feast, and all the worthy ministers were called. There was such plentiful food that a huge amount was left over.

What to do with the leftovers? Throw them out? An insult to the king. So the common people were called to eat what was left. They ate and ate . . . but still there was food left.

Now what? So finally they pulled out the criminals and those who had wronged the king, and they also were allowed to partake.

G-d has such a feast of love, forgiveness, understanding — how can he limit it just to the righteous? It reaches every Jew. No one is ever lost. No one is too far away. A Jew can sink into the worst impurity, and G-d is there also.

We can always, always, always come back.

Into Rabbi Avraham Kook's home came Jews who were known to transgress Jewish law. He welcomed them all. "Rabbi," someone asked, "how can you welcome Jews whom it is a mitzvah to hate . . . public sinners?"

Answered Rabbi Kook: "What can I do, I just can't hate them!"

* * *

Moses pleaded: "Slach na la'avon ha'am — Forgive the transgression of the people, according to your great goodness!"

And yet . . . when it came to this week's parsha, the sin of the spies who brought in a bad report about Eretz Yisrael, G-d's patience reached an end, and they died a terrible death.

Why no forgiveness? Explained Reb Yitzhak Elchanan: Because the spies sinned against the whole people, they misled, they destroyed the destiny of the Jews entering Eretz Yisrael — and for such a terrible sin, against a whole nation, even G-d's patience and forgiveness had a limit.

Jews can argue and debate all they want — among themselves. But what a pity when there are those who cause damage to our whole people, besmirching us, exposing secrets to the whole world, causing the ocean of public opinion to rise against the Jewish state.

What a terrible transgression to hurt a whole people, the whole Jewish family! But . . . we must still love, and still forgive!

* * *

A Nazi laborer camp commandment was known for his cruelty. He was blind in one eye, and had one glass eye so perfect, that he was proud of it. As a joke, he summoned a Jew to him, and said: "I have one glass eye and one real one. If you can pick out the glass one, you will be given plenty to eat. But if you choose the wrong one, you won't leave here alive."

The trembling Jew looked for a moment, and picked out the left eye — correctly! "How did you know?" asked the commander. Answered the Jew: "Because I saw that eye looked at me with a touch of humanity, I knew it wasn't yours."

We must have two loving eyes. Shabbat Shalom.

Tribute to Israel

Britain, Arabs target of ex-pilot

TORONTO —

The British government was accused of reducing Jewish immigration to Palestine to a trickle during World War II, while "knowing full well that Jews were being gassed and burned in Nazi crematoria."

The charge was made recently by Max Brown, a former RCAF bomber pilot, in a speech before the Single / Single Parents Group at Holy Blossom Temple.

Brown, who manufactured and supplied parts for weapons in aid of Israel's fight for independence in 1948, also maintained that the Arabs were implicated in the Holocaust and helped the Nazis come close to achieving their goal of exterminating European Jews.

A highlight of the evening's tribute to Israel and its defenders was the presentation of a framed certificate stating that 36 trees had been planted in Israel in grateful memory of the late Canadian World War II flying ace, George Frederick [Buzz] Beurling.

It was presented to members of the Beurling family, including Mr. and Mrs. Richard (Rick) Beurling, their daughter, Christa, and Mr. and Mrs. John Beurling.

Chairman Elliott Moldaver welcomed the evening's guests. Among them was a delegation of Russian-Jewish war veterans headed by Col. Y. Vainberg.

Other guests present were members of the Machal, the General Wingate Branch 256 (Royal Canadian Legion), Jewish War Veterans of Canada, and members of a non-Jewish group who are friends of Jews and champions of Israel known as "The Living Flame" (Edna Brackley, Trudy Lantz, Lillian Snelgrove, Linda Hunter and Nelson Maddeaux, the latter of whom is also a member of General Wingate).

Sydney Sears who is president of General Wingate Branch, a member of the Jewish War Veterans of Canada as well as an RCAF veteran of World War II, gave an informative outline of what transpired in the Middle East up to the beginning of the War of Independence.

Canadian professors to meet with Israelis

TORONTO —

Six professors from across Canada will travel to Jerusalem next month for the first Canada-Israel conference to be held under auspices of the Program of Canadian Studies at the Hebrew University of Jerusalem.

The conference, on "Planning in a period of instability and uncertainty," will bring Canadian and Israeli academics together to discuss planning in many of its aspects — social, geographic, economic. The conference includes field trips as well as workshops and lectures, some of which will be open to the Israeli public.

The Canadians attending the conference July 1-5 are Dr. N. Harvey Lithwick, department of economics, Carleton University; Dr. Michael Goldberg, associate dean, faculty of commerce and business adminsitration, University of British Columbia; Dr. Peter Oberlander, Centre for Human Settlements, University of British Columbia; Dr. David Morley, faculty of environmental studies, York University; Dr. Clyde Weaver, school of planning, University of British Columbia and Dr. D. R. Fraser Taylor, associate dean, faculty of graduate studies and research, Carleton University.

The Program of Canadian Studies is co-sponsored by the government of Canada and Ralph and Roz Halbert of Toronto. The conference is the first in a series of upcoming events to develop the program.

In the past year, acquisitions for the Canadian section of the university's library have been increased through the generosity of both private donors and members of the Canadian publishing and bookselling industries, the Hebrew U reports.

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Harris speaks on Japanese redress

TORONTO —

Milton Harris, president of Canadian Jewish Congress, will be one of the religious, academic and ethnocultural leaders to address a public meeting in support of redress for Japanese Canadians on June 20.

The meeting is sponsored by Holy Trinity Anglican Church and will be held at Holy Trinity, 10 Trinity Square (behind the Eaton Centre) commencing at 8 p.m.

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Western world praised for its food production

By PATRICIA RUCKER

TORONTO — The Western world has not done so badly in living up to its responsibilities in increasing food production, Senator Ian Sinclair told an audience of 350 at a recent luncheon sponsored by the Toronto Chapter of the Canadian Associates of Ben-Gurion University of the Negev.

But political regimes "with an axe to grind," and even individuals and groups who are part of our own society downplay and distort these efforts, he said.

The luncheon was a Toronto followup to the week-long Right to Food conference on freedom from hunger in Montreal (CJN June 7), organized by the Canadian Associates of Ben-Gurion University.

The conference, which was widely reported in the media, heard papers from more than 70 Western and Third World participants, some of which were critical of present hunger relief programs.

Sinclair pointed out that a hungry world needs three things: political stability; a dramatic reduction in birth rate; and increased food production. But the first two were beyond the scope of his talk, he added.

Increasing food production through scientific research — and through the very difficult process of increasing arable land — was, Sinclair said, one of the most effective ways for countries like Canada and Israel to deal with the problem of world hunger.

"The Canadian Associates of Ben-Gurion University of the Negev have taken up the challenge of the university in development of a Freedom from Hunger Research Centre," Sinclair said.

"The tremendous success of Israel in adapting technology to turn wasteland to fertile, productive areas is well known. That knowledge must be further broadened and intensified and shared. That is the opportunity that Canadians are being given through the work which the Canadian Associates have undertaken."

Ron Oelbaum, president of the Toronto Chapter, paid tribute to Sinclair for his help in the campaign to raise $1,500,000 for the centre. A meeting the evening before at the home of luncheon chairman Harold Livergant had brought contributions of $115,000, Oelbaum said.

A. Roy Megarry, publisher of The Globe and Mail and a member of the Club of Rome, who was honored at the luncheon, told The CJN that the work being done at Ben-Gurion University in making desert lands productive is "tremendously important."

A large proportion of the world's hungry live in dry land areas, he said. Getting surplus food from the developed northern countries to starving populations is very expensive and the difficulties of solving the problem of spoilage between field and table are "monumental."

If dry lands could be made productive, he said, "we could come close to doubling" the amount of food.

Agriculture Minister Eugene F. Whelan, president of the World Food Council, and Israel Consul - General Gideon Saguy represented the governments of Canada and Israel.

Jerusalem pavilion part of Metro Caravan

By FRANK RASKY

TORONTO — **If you're one of the 8,000 Torontonians traveling to Jerusalem at the end of this month, we can guarantee you'll be entertained by a 5-foot-4, 38-year-old Toronto stockbroker who began singing Israeli folksongs professionally less than a year ago.**

If that statement sounds a bit odd, it's because it's not the Jerusalem which is the capital city of the Holy Land. Rather, it's the Jerusalem which is one of the 46 international pavilions being featured in Caravan, Metro Toronto's 16th annual "trip around the world" devoted to celebrating our multicultural diversity.

As for the Bay St. minstrel, he's Ronnie Abrams, a part time folksinger, who'll serve as host and entertainer at the Jerusalem pavilion during its run at the Jewish Community Centre at 750 Spadina Ave. at Bloor.

The pavilion, involving 300 volunteers from the Jewish community under the supervision of B'nai B'rith organizers Albert Resnick and Martin Pressman, will open with a sponsors' day on June 21. Its 8-day engagement will extend until June 30, and it will be closed during Friday Sabbath June 22 and 29.

Folksinger Ronnie Abrams

Abrams, who sings ballads from the repertoire of stars ranging from Shlomo Carlbach to Bob Dylan to Buddy Holly, will be one of three Toronto entertainers. The two others will be Batsheva, MTV's Chai singer-cum-hostess, and comedienne Valerie Kates, who does impersonations.

Other attractions will be a sound-and-light show imported from Jerusalem; glatt kosher food catered by the Marakesh Restaurant on Bathurst St.; Israeli arts and crafts exhibited by the Pioneer Women; and the winning display from the Technion Science Fair held recently in Toronto.

A $10 passport will enable visitors to tango, samba and mazurka and taste everything from tourtieres to tempura at the other Caravan ports of call.

For information about the extravaganza, phone 977-0466.

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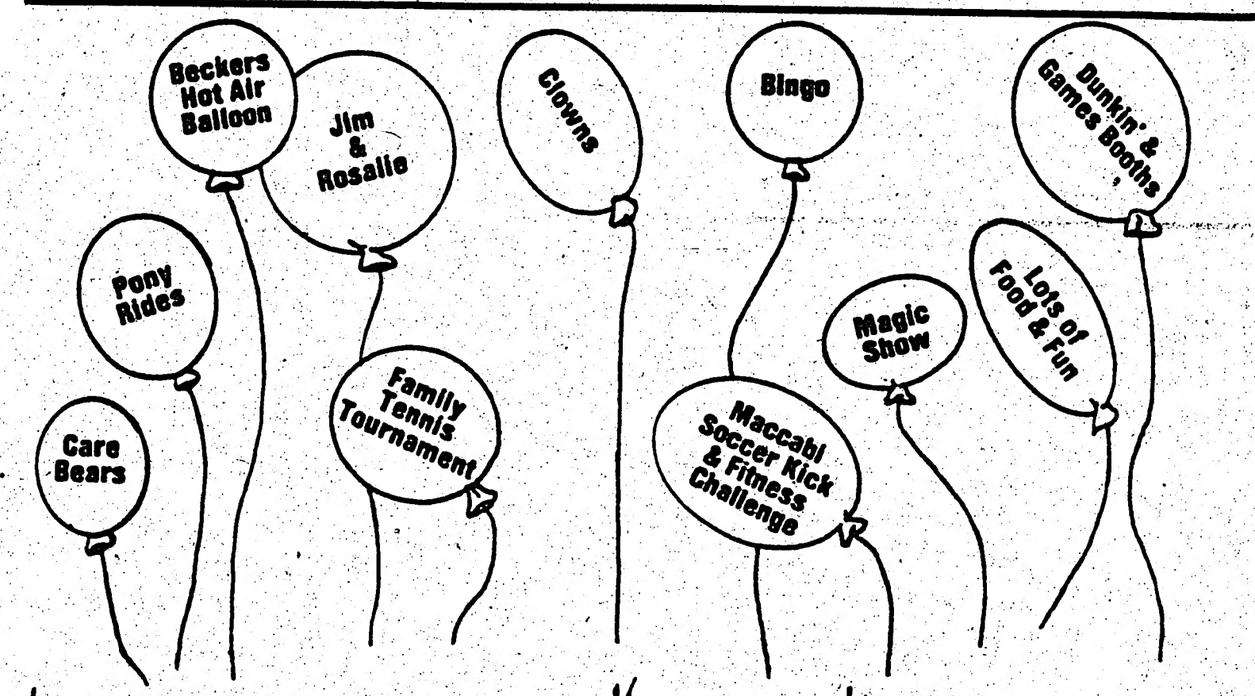

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18,000 turn out

UJA's Walk for Israel draws people of all ages

By
BOB GOTTLIEB

TORONTO —

Jewish Toronto's annual spring rite — the United Jewish Appeal Walk for Israel, nee the Walkathon — appeared to have something for nearly everyone last week, and it appeared as if nearly everyone turned out in response.

Undaunted by the threat of rain early in the day, an estimated 18,000 souls were on hand to walk, jog, boogie or blister their way along the 20-kilometre walk route. That translates to an impressive every-seventh member of the Toronto Jewish community.

Noted as a family-oriented event, the 1984 Walk proved no exception: Moms, pops and kids of all ages — including toddlers in prams, or those toted papoose-style — were to be seen in profusion, easily identifiable by the popular UJA Walk for Israel hats issued to them.

This year's first term Walk chairmen, Bobby Katz and Larry Shapiro, said they were gratified not only by the number of walkers, but by the droves of UJA Walk volunteers who turned out to coordinate various aspects of the day.

Led by Adi Kolber and Zev Sherer, for instance, B'nai B'rothers from local lodges once again took up stations at Walk checkpoints along the way. Over the years, the BB contingent has traditionally manned these oases and become master of everything from dispensing Walk goodies and souvenirs, to ministering to burgeoning blisters.

Then there were the 20 stalwarts of the UJA Broadcasting System: ham (you should pardon the expression) operators organized by Moe Goldhar, who cruised the walk route in their radio-equipped vehicles. It was their job to sort out pedestrian jam-ups at key intersections, ensure that the various checkpoints remained stocked with handouts, and otherwise keep tabs on the continuity of things.

Howard White, who coordinated the "net" from his 5th floor vantage point in the Lipa Green Building, indicated there were no strident emergencies during the day — and no lost children. He did, however, mention six sets of temporarily misplaced parents.

At the core of it all, of course, were the walkers themselves. All were noteworthy for the spirit with which they entered into the day.

Among the distinctive, there were those such as Bernie Fishbein. Just returned from UJA's Young Leadership Mission to Israel, he shed 40 kilograms as a result of the Walk — constituting the total weight of 5,000 shekels he lugged back from Jerusalem, to be distributed to junior walkers....

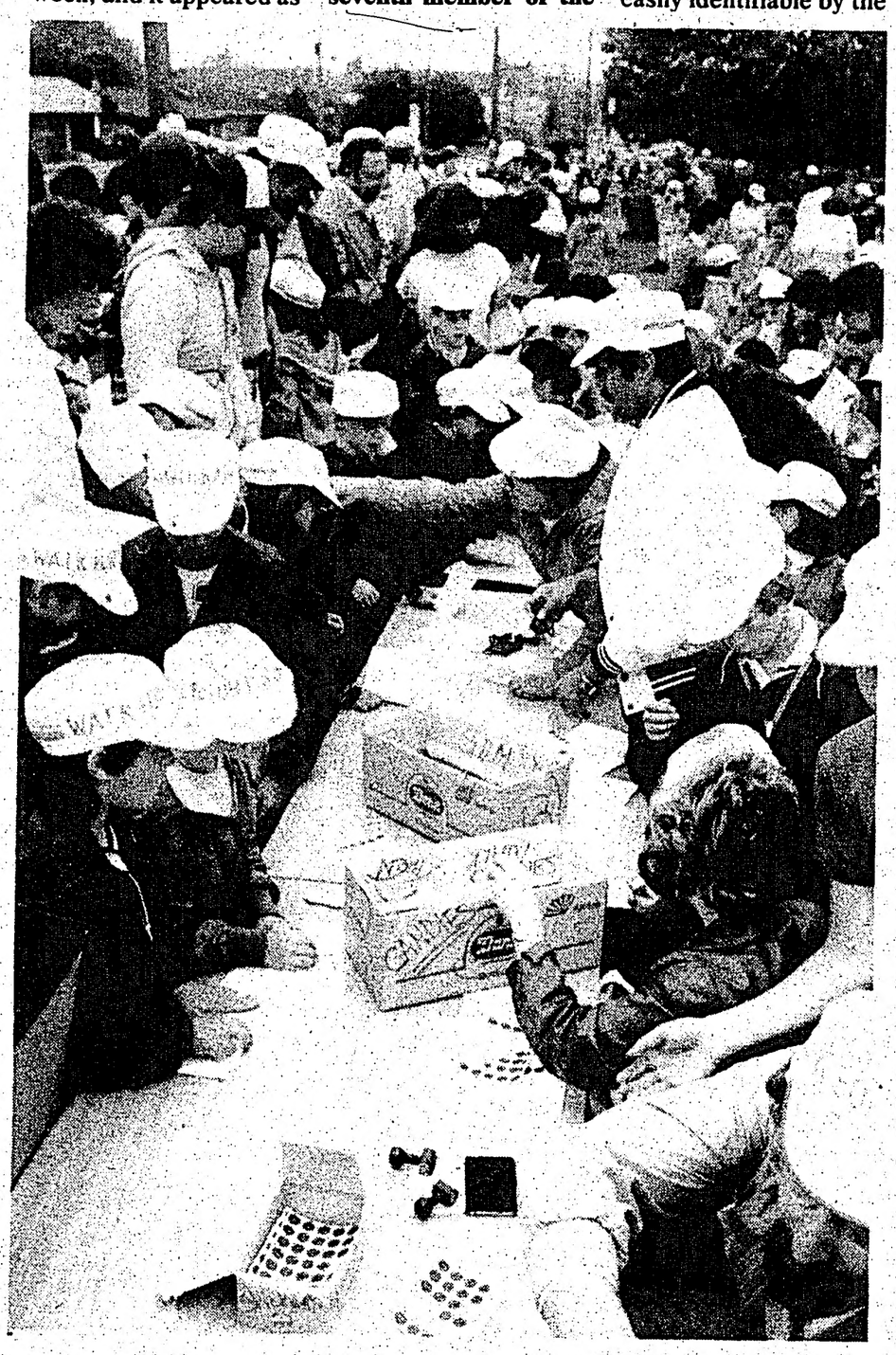
Or young Boaz Brickman, first participant to finish the route — for the second year running (er, walking) . . . Or Ian Lubek, age 7, who toughed-out the course for as long as he could, on crutches....

Or Rachel Kanner, Nat Hurwich and Louis Goldman, to be classified as Senior Walkers Extraordinnaire.

Sponsorship proceeds turned in by Walk participants will go directly to Beit Dagan in Israel — Toronto UJA's Project Renewal twin city — where they will be used toward completion of a community centre for the village.

Final tabulations of the collection are not yet complete.

And remaining to be determined: winner of the draw for a free round-trip ticket to Israel, via El Al. The lucky Walk participant will be announced in next week's issue of The Canadian Jewish News.



Participants in UJA Walk for Israel report in at checkpoint.

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We gratefully acknowledge the support and financial grants of the CITY OF NORTH YORK, and the trust fund of the TORONTO MUSICIANS' UNION which made this concert possible, as well as the corporate sponsorship of MIRACLE MART and the OSHAWA GROUP.

Organizations and People

Man of the Year Award

Benjamin Schneider honored for Fund work

TORONTO —

Benjamin Schneider, a lifetime Jewish civil servant and driving force behind the organized communal growth of Toronto Jewry in its mid-formative period, garnered yet another award of appreciation from his peers recently — this time in recognition of his efforts as consultant to the Endowment Fund of the United Jewish Welfare Fund.

The presentation of Man of the Year Award was made to Schneider by Ronald Appleby, chairman of the Endowment Fund Professional Advisory Committee, during the luncheon portion of an all-day tax seminar held under Endowment Fund auspices at Beth Emeth Yehuda Synagogue (CJN June 7).

Crediting Schneider with nine years of outstanding service to the Endowment Fund as its consultant, Appleby praised him as ". . . the man who gave life to the fund, and someone . . . more than anybody else . . . who has guided it toward being the viable entity it is today."

Visibly moved by Appleby's words, Schneider stated that in 25 years of communal service ". . . one of my greatest personal gratifications has been in helping to get Endowment off the ground."

Schneider also acknowledged two long-standing leaders of the Toronto Jewish community — Stephen E. Berger and Morris B. Kaufman — for their continuing support on behalf of the fund since its inception.

Among other offices he held during his service as a communal professional in Toronto, Benjamin Schneider is a past executive vice-president of the United Jewish Welfare Fund, and past campaign director of United Jewish Appeal.

He has acted as consultant to the Endowment Fund since 1975.

The Professional Advisory Committee of the United Jewish Welfare Fund Endowment Fund recently honored Benjamin Schneider with its Man of the Year Award for his contribution as professional consultant to the fund. Participating in the presentation were, from left, Morris Kaufman, Ronald Appleby, Schneider and Stephen Berger.

Senior Citizens Month begins with concert

TORONTO —

A recent intergenerational concert in the Abe Posluns Auditorium at Baycrest Centre kicked off June celebrations of Senior Citizens Month at Baycrest. Participating were the Leo Baeck Day School senior choir and the Jewish Home for the Aged Folk Singers.

The concert was the culmination of a special relationship which developed after the two groups paired up to become pen pals and, later, rehearsed together.

The concert opened with a welcome from Alex Kielish, president of JHA resident council. Estelle Eisenberg, director of JHA group services, then gave a brief history of how the concert had been arranged.

The group presented an entertaining selection of English, Hebrew and Yiddish songs. There were several solo performances, backed by the choirs.

Although they only had four rehearsals together, the choirs provided the audience with an energetic and entertaining performance. Strong voices and broad smiles complemented the performance throughout.

At the end of the concert a presentation was made in honor of the special relationship of the singers.

On behalf of the Leo Baeck choir, Brandon Osten presented the JHA members with a wooden hand, inscribed with names and messages from the school choir. Pauline Chudnovsky accepted the hand on behalf of the Folk Singers and in turn, presented Osten with a large red felt heart, inscribed with the names of the JHA singers.

The reception following the concert featured two special cakes that had been prepared in honor of the event and Senior Citizens Month.

—E.B.

ROM hopes run raises $200,000

TORONTO —

The Royal Ontario Museum is hoping to raise $200,000 as a result of the annual 24-hour "Run for the ROM" relay extending from 8 p.m. June 15 to 8 p.m. June 16 beginning this Friday at Varsity Stadium.

Museum chairman Eddy Goodman said that 75 teams are required to schedule runners over the 24-hour period on the 3-mile course. The public is invited to attend the ceremonies and also make a donation to the museum by phoning 978-8782.

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Budget Statement–May 15, 1984, The Honourable Larry Grossman, Q.C., Treasurer of Ontario.

Does the program involve direct financial assistance for alterations? No. The savings are in reduced property taxes each year, not in grants or loans for alterations. Under this program, the assessed value of the improvements will not be included when your property tax is calculated, providing the improvements were made to help a disabled or senior live at home.

Who can apply? Any property owner who makes improvements to accommodate people who are 65 or over and those of any age with physical or mental disabilities that would otherwise require them to live in an institution.

Can only the family of a disabled or senior person apply for this exemption? Not necessarily. For example, you may wish to make improvements to accommodate a friend in your home. Moreover, disabled or seniors can apply for the exemption directly, if they make alterations that will enable them to continue living in their own homes.

What about group homes? Non-profit group homes can apply, but only as long as their improved accommodations do not exceed three residential units. Larger institutions operating multiple facilities to care for the disabled or seniors are not included in this program.

Can commercial properties qualify? Yes, in some cases. For example, a family operating a retail store could apply for the exemption if they make improvements to an apartment upstairs for the accommodation of a family member or friend who would otherwise be compelled to live in an institution.

What types of home improvements qualify? Any addition, improvement or alteration specifically related to the needs of the disabled or senior resident qualifies for this new exemption. These may include such features as special bathroom modifications or additions to an existing home. (Please note: general repairs and maintenance do not increase assessment anyway).

Does the exemption apply to changes underway or completed before the program was announced? Only alterations started after May 15, 1984 when the program was announced will qualify for the property tax exemption once the work has been completed.

How long will the exemption apply? The tax exemption continues as long as the senior or disabled person uses the property as their principal residence.

How do you receive this new property tax exemption? The first step is to call your local Assessment Office at the number listed below. To avoid any possible disappointment, please contact us before finalizing your plans. We look forward to discussing the program in greater detail.

Please talk to your local Assessment Office. We're anxious to help.

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Hon. Larry Grossman, Q.C. Treasurer of Ontario
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Negev Dinner honoree

Marjorie Baskin household word in Hamilton

By MOURA WOLPERT

HAMILTON — It was Marjorie Baskin week in Hamilton.

It began with a full page spread in The Spectator on the woman who was chosen this year's Negev Dinner honoree . . . and who has battled long and hard on behalf of the young and old, the disadvantaged and disabled of her adopted city.

The following day, the Deborah Sisterhood of Temple Anshe Sholom hosted a tea in her honor which, with an unprecedented 650 tickets sold, will no doubt long be remembered as the tea with standing room only.

Influenced many lives

And, of course, on June 2, the Negev Dinner at Adas Israel Synagogue, with over 450 guests paying tribute to the woman whom dinner chairman Thomas Weisz described as one whose "happiness comes from caring and sharing" and who exemplifies "the spirit of neighborliness in the finest sense."

With 22 new Galil Canada projects launched, Hamilton's 31st annual Negev Dinner was also the most successful ever held here.

The name of Marjorie Baskin "has become a household word in Hamilton," said Dr. Joseph Minden in his introduction of the honoree, a native of Denver, who came to Hamilton in 1949 when her husband rabbi Bernard Baskin assumed the spiritual leadership of Temple Anshe Sholom.

In making the official presentation, Dr. Minden, a past president of Temple Anshe Sholom, noted that Mrs. Baskin "has influenced the lives of almost everyone in the city, from the child going through the public school system . . . to adults, who have benefited through her association with almost all community services . . . and senior citizens, who have especially felt her influence through her organization of programs such as Meals on Wheels and the Disabled and Aged Regional Transit System [DARTS].

The dinner program called "nothing short of astonishing" the number of groups and organizations with which Mrs. Baskin has been associated.

Her activities have ranged from supervision of the Temple religious school, organization of the Temple nursery school and the Temple youth league to serving with the Hamilton board of education since 1972 — and as its chairman in 1979 — to chairing and serving on numerous committees and social agencies, and to a brief foray into provincial politics as an NDP candidate in West Hamilton.

In addition, Mrs. Baskin has worked at McMaster University for 21 years, the past seven as community and public relations officer, faculty of health sciences.

She is also a former chairman of the Hamilton UJA women's division, "the epitome of what we are looking for in UJA," as Federation executive director Samuel Siofer said in his tribute on behalf of Hamilton UJWF 1984 campaign chairman David Steinberg and UJWF president Dr. Irwin Fuss.

In a departure from tradition, there was no guest speaker and instead a musical interlude with Susan, youngest of the three Baskin children and director of the music program at Toronto's Leo Baeck day school, on flute, Amy Gilbert, guitar and vocals and a song by Cantor Imre Rozsnyai, as well as the JNF film Make Deep Their Roots.

David Baskin of Toronto, a graduate of the University of Toronto law school, paid tribute to his mother on behalf of the family, which also included eldest daughter Dr. Judith Baskin, associate professor of Jewish studies at the University of Massachusetts, her husband, Dr. Warren Ginsberg, professor of English at the State University of New York in Albany, David's wife Joan Garson, a Toronto lawyer and Mrs. Baskin's mother Elfrieda Bronstein of Denver.

Other tributes came from Hamilton JNF president Larry Palkin, Hadassah Council president Elizabeth Tick, HJF president Jack Brown and regional chairman Anne Jones — for many years a personal friend who described Mrs. Baskin as "a very highly distinguished rebel" and "forthright person," adding that "we need people like that."

In her reply, Mrs. Baskin recalled her early years in Hamilton and some of the highlights of her later years, including the five congressional tours to Israel she and her husband led.

Summing up, Rabbi Baskin described the evening as having been "filled with golden moments."

Cuppy Katz was vice-chairman of the dinner and guests included Dr. Stuart Smith, chairman of the Science Council of Canada; Liberal MP for West Hamilton, Dr. Stan Hudecki; president of McMaster University Dr. Alvin Lee and Dr. John Laidlaw, dean of the faculty of health sciences; Alderman Peter Petersen, and director of the Hamilton Board of Education Arnold Krever.

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Organizations and People

Comedian John Wayne holds the attention of 1,200 alumna and current students who attended the 70th anniversary reunion of Orde St. school recently.

Memories relived at Orde St. school

Reunion draws huge crowd

By
PAUL LUNGEN

TORONTO —
In 40 years people may grow apart, but even after that much time they'll sometimes make a special effort to get together for a special reason.

For about 1,200 former students of the Orde St. public school, the recent 70th anniversary reunion was that special occasion that drew them to the old neighborhood like a magnet.

Alumnae from California, Florida, Kansas and Washington joined their compatriots from Toronto to make their way to the old haunts, celebrate the past and renew acquaintances.

Mervin Lass, a 54-year-old chartered accountant and one of the organizers of the reunion, was among those who was surprised to meet some of the people he hadn't seen in 42 years.

"I was amazed," he told The CJN. "There was easy recognition of everyone. People showed me their graduation pictures which everyone had autographed . . . including me. About 10% still had their class pictures and it was exciting to see them again."

Lass, like many of the children of Jewish immigrants to Toronto of that time, attended the Orde St. school — then known as the Orde Model School.

"I went there from 1934-42, from kindergarten to grade 8," he recalls. "In those days the neighborhood was 100% Jewish. There were at least five kids in every family of assorted ages and two to three families per house."

Today, the children of immigrants still attend but now it's Chinese-Canadian kids who will have their futures shaped by the school. "It's their turn," Lass says.

"The school was built 70 years ago to service the children of Jewish immigrants coming to Toronto," he recounts. "It took the overflow from Ogden School (at Phoebe St.), Wellesley Public School (located at the present site of the Sutton Place Hotel), the McCaul St. School (at Elm) and from the Hester Howe School."

Those schools were at the periphery of the area served by Orde, Lass remembers. Children living within the area bounded by College at the north, Dundas to the south, University at the east and Spadina to the west came under its purview.

"During the school's heyday," Lass recalls, "there were 1,000 kids attending in any one year in the nine grades. It had a sensational reputation for turning out good students, with its proper number of lawyers, accountants and those in show business."

Comedian Johnny Wayne — in those days he was student Louis Weingarten — is one of the more prominent showbiz products of the school, Lass says.

Wayne was given the honor of delivering the valedictory address before the overflow reunion crowd, and he was later awarded a sack full of pumpernickel breads, in honor of one of his and Frank Shuster's most famous skits — The Scarlet Pumpernickel.

For Wayne, Lass and the 1,200 other alumnae, both prominent and not so prominent, it was a time to swap stories and enjoy each other's company.

After 40 or 50 years, there was plenty of ground to cover and memories to share.

"We never thought it would be the day it was," Lass says.

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JUNE 18-24

Monday 18, 8:00 p.m.	Hosted by **Or Haemet Sephardic Day-School** 20 Danby Ave. Downsview Guest Speaker: Rabbi Amran Assayag. Topic: The Sephardic Home and Family Education. Refreshments will be served.
Tuesday 19, 8:00 p.m.	Hosted by **Magen David Sephardic Congregation** 10 McAllister Rd. Downsview Lecturer: Mrs. Sarah Leibovici of Paris, France (native of Tetuan Spanish Morocco). Topic: "Diverses coutumes qui entourent le mariage Sepharade. Refreshment will be served
Thursday 21, 8:00 p.m.	Hosted by **Jews in Arab Lands Committee C.J.C.** at 10 McAllister Rd. Downsview Guest Speaker: Rabbi David Cohen native of Djerba, Tunisia from Natanya Israel. Topic: Sephardim Past-Present-and Future. Refreshments.
Friday 22, 7:30 p.m.	Hosted by **Tiferet Israel Congregation,** 756 Sheppard Ave. W. Downsview Kabalat Shabat Services conducted by Sephardic Youth from all participating Congregations
Saturday 23, 5:00 p.m.	Hosted by **Minyan Sepharad Congregation,** 475 Patricia Ave., Willowdale. Oneg Shabat with Guest Speaker: Rabbi David Cohen from Natanya Israel. Refreshments will be served
Sat. 23, 10:30 p.m.	Hosted by **Petah Tikva Congregation,** 20 Danby Ave. Downsview Ont. Cinema Sepharad. **The Road to Exile: l'Odysee des Juifs du Maroc.** Comments: Prof. Dr. Messod Salama p.h.d. Refreshments will be served.
Sunday 24, 5:00 p.m.	Canadian Sephardic Leaders Conference will be held at **Petah Tikva Congregation,**
Sunday 24, 8:00 p.m.	Hosted by **Petah Tikva Congregation,** 20 Danby Ave. Downsview Ont. Concert:**"Los Mazales de Gerineldo"** from Montreal featuring Sephardic Traditional Songs. Tickets $5.00 (Senior and Youth $3.00). Tickets available at all participating Organizations: **Magen David, Minyan Sepharad, Or Haemet, Tiferet Israel, Petah Tikva Congregation.**

FOR FURTHER INFORMATION ON THE SEPHARDIC CULTURAL WEEK CALL 636-4719

Organizations and People

Kelman to receive Fellowship

Rabbi honored for work with mentally retarded

TORONTO —

Rabbi Joseph Kelman, spiritual leader of Beth Emeth Bais Yehuda Synagogue, is one of five distinguished Canadians who will receive a Fellowship at spring convocations at Ryerson Polytechnical Institute this week.

He is being honored for his work on behalf of Toronto's mentally retarded.

Rabbi Kelman, the eighth successive generation of rabbis in his family, came to Canada from Austria at the age of 3.

He was educated at Harbord Collegiate, received his ordination in the U.S., and served congregations in Sherbrooke, Que., and the U.S., before returning to Toronto in 1959 to serve the 100 families who formed the newly-established Beth Emeth congregation.

This year marks the 25th anniversary of Rabbi Kelman's association with the synagogue which, under his leadership, now includes approximately 1,700 families, one of the largest Conservative synagogues in North America.

Rabbi Joseph Kelman

Among his many communal involvements, reflecting his goal of providing the disabled and the mentally retarded with the same services and experiences available to the rest of the community, is his founding and leadership of schools for mentally retarded children and those with learning disabilities, presently serving about 100 young people across Metro.

He also established the Reena foundation, a self-supporting organization with five group homes for the young adult disabled and, more recently, a program to provide group homes and activities for young men and women discharged from psychiatric facilities.

Rabbi Kelman was nominated for the Fellowship by Ryerson English Prof. Adam Fuerstenberg, who said that the selection committee feels that a clergyman of Rabbi Kelman's stature and involvement in practical aid to the disadvantaged "is an ideal symbol of Ryerson's commitment in education. It is a commitment that aims to combine theory with practice, compassion with practicality," continued Fuerstenberg.

"Ryerson's recognition of Rabbi Kelman is especially significant because it confirms the increasing favor that technological education is now achieving among Jewish students," said Fuerstenberg.

"Traditionally, Jewish students have entered universities and the professions. But the increasing need for practical hands-on education with theoretical background, is directing greater numbers to Ryerson, where they make up 15% of the student body."

The Ryerson Fellowship, the Institute's sole honorary award, was established in 1979 to recognize those individuals "who exemplify the combination of theoretical background and practical experience which is the essence of polytechnic learning."

Other Ryerson Fellows include Stephen Lewis, Ed Mirvish and Isadore Sharp.

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Organizations and People

Use your gray power, seniors told

TORONTO —

Senior citizens ought to exercise their political "gray power" and make their voices heard more forcibly in government circles.

That was the message conveyed by Judge Philip Givens, chairman of Metro's board of police commissioners, to the 13th annual conference of the Association of Jewish Seniors, held recently at Beth Tzedec Synagogue.

The association is the coordinating body for 27 clubs representing 5,000 Jewish elderly in Ontario.

At a luncheon held for the 175 delegates, representatives from other senior citizens organizations, Coordinated Services to Jewish Elderly, Toronto Jewish Congress, the Seniors Secretariat and the City of York brought greetings and encouraged the association to speak out on the vital issues of the day.

The afternoon session featured journalist J. B. Salsberg, told seniors to stay active and to take part in the political process.

Summing up the conference, association president Dr. Arnold Iscove said "the wave of senior influence and contribution to our society has only begun."

He stated that the Jewish community should feel especially proud that its Association of Jewish Seniors is regarded as one of the leaders in the senior citizen movement.

Museum collects Holocaust photos

TORONTO —

Canadian survivors of the Holocaust were urged last week to send any photographs or films dealing with their experiences to the archives of the Nahum Goldmann Museum of the Jewish Diaspora in Tel Aviv.

The museum announced in a press release that it is planning a comprehensive exhibit on the subject in 1985, the 40th anniversary of the liberation of Europe from the Nazi onslaught.

For information, write to the Holocaust Survivors' Documentation Campaign, Beth Hatefutsoth, PO B 39359, Tel Aviv, 61392.

Birthday breakfast for 100-year-old

Sons of Jacob fete Hyman Forman

TORONTO —

Hyman Forman, the oldest and founding member of the Sons of Jacob Lodge, was honored by his fellow lodge members on the occasion of his 100th birthday at a recent breakfast meeting.

"He really likes to be active," Simon Elbaum, president of the lodge told The CJN. "He comes in earlier than anyone else for meetings and helps out serving."

Elbaum congratulated Forman at the meeting for his many contributions to the lodge over the years, including his stint as treasurer, and presented him with a certificate to mark his 100 years.

MPP David Rotenberg was also on hand at the B'nai B'rith building on Hove St. to present Forman with a plaque from the provincial government. Certificates were presented from the federal government and the city of North York.

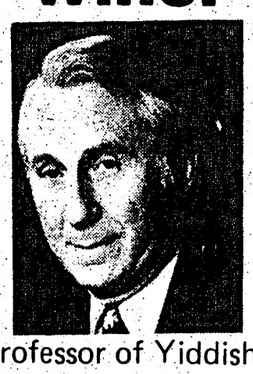
Forman left his native land of Poland in 1909 at the age of 25 and journeyed to Canada. In 1918 he helped found the Sons of Jacob Shalom Lodge which performs community work and raises money for charities.

After spending most of his life working in factories on Spadina Ave., Forman now lives with his wife Anne in their own apartment. They have two daughters from Anne's first marriage, 11 grandchildren and three great-grandchildren.

Hyman Forman, left, was presented with a certificate by Simon Elbaum, president of the Sons of Jacob Benevolent Society on the occasion of Forman's 100th birthday. With Forman is his wife Anne. [Graphic Artists photo]

The Board of Governors
and members of the
Beth Emeth
Bais Yehuda Synagogue
are proud to extend congratulations to
Rabbi Joseph Kelman
on his election as a Ryerson Fellow by the Ryerson Polytechnical Institute, in recognition of his 25 years of devoted leadership of our congregation, and for his untiring communal efforts on behalf of special and handicapped children and adults.
The award will be presented to Rabbi Kelman at the Convocation Ceremonies for diploma and baccalaureate graduates at the Arts, Community Services, and Continuing Education Faculties on Friday afternoon, June 15, 1984.

OPEN MEETING
Rabbi Gershon Winer



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Dr. Henry Himel
Intensive Care at the New Baycrest Hospital - A Salute to Dr. Henry Himel

A detailed study four years ago revealed that the recovery rate of Baycrest's Intensive Care Unit was at the same level as those in other acute care hospitals in Metro Toronto. Considering that Baycrest patients are much older and more feeble than those in acute care, these recovery rates clearly reveal the effectiveness of Baycrest Hospital's ICU. The Intensive Care Unit not only saves lives but allows Baycrest's elderly patients to be treated on site when a respiratory or cardiac emergency arises. In addition, the ICU avoids the trauma of rushing sick elderly people in an ambulance to a general hospital.

The Intensive Care Unit in the New Baycrest Hospital will be dedicated in the name of Dr. Henry Himel. Dr. Himel, who died in September 1983, was a pioneer. He pioneered in the field of geriatric in Canada, specializing in internal medicine. His career at Baycrest Centre for Geriatric Care spanned 29 years. He joined the staff of Baycrest in 1954 as associate physician-in-chief to Dr. Charles A. Markson and became physician-in-chief in 1964. He retired in 1977, moving to a consulting role with the Centre while maintaining an active private practice.

One of Dr. Himel's most important achievements was to impress upon a whole generation of medical students a conviction that geriatric medicine was a worthwhile pursuit. In the 1950's and 1960's, geriatric medicine had little or no appeal to the average medical student, but he inspired students and taught them to take seriously the medical illness of older people. Thanks to his early efforts, Baycrest Hospital has a highly respected name in geriatric medicine and now has a waiting list of students seeking training. He was described by Dr. John Evans, former president of the University of Toronto, as "a leader in establishing new patterns in geriatric care".

Dr. Himel's three brothers, Irving, Percy and Sydney with the assistance of Dr. Reva Gerstein, are actively campaigning to raise the funds required for the unit. A goal of $250,000 has been set and $143,600 has already been raised by Himel's medical colleagues.

The Henry Himel Concentrated (Intensive) Care Unit in the New Baycrest Hospital is another way of honouring this outstanding physician whose death was felt by all in the geriatric field.

An appeal letter has been sent to Dr. Himel's friends and former students. Anyone wishing to contribute to the Dr. Henry Himel Intensive Care Unit Fund should contact Sam Ruth, President, Baycrest Centre Foundation at 789-5131.

HJF president man of action

Jack Brown charts new course for Federation

By
MOURA WOLPERT

HAMILTON — "It's not the Jack Brown show," insists the new president of the Hamilton Jewish Federation, "it's the Jack Brown initiative. Please," he begs, "not too much 'I' but more 'we'."

Since his instalation last March, Brown has been trying to put his ideas for a revamped executive board to work, giving it a new sense of purpose and direction and instilling a new enthusiasm.

A busy volunteer since his AZA days in the late 50s, the fast talking, hard working 42-year old chartered accountant is apt to make his fellow volunteers and board members groan and clutch their heads in mock terror when he's about to launch a new project, but they are good natured about it. They appreciate his genuine concern and eagerness to put ideas into action and judging by their response and cooperation so far, Brown seems to have hit on the right formula.

The ideas were simmering last year while he was chairman of the board, watching a once vibrant community drift into apathy and as a long time former chairman of finance and personnel and budget chairman, he was familiar with most of the problems.

His "3-pronged approach" Brown said in a recent interview, is aimed at "local organizations, finances and fund raising and communications."

His objectives are to have better liaison with all Jewish organizations [at last count there were over 30 in this community of about 3,500 Jews] for the purpose of mutual cooperation and aid; to coordinate all fund raising activities and major functions in order to avoid conflicts; stricter control over disbursements of Federation funds and to have board members "completely involved in the HJF . . . demonstrate leadership to the Hamilton Jewish community" and to "make the HJF aware of what's happening locally and nationally."

For a long time, says Brown, "I've had the feeling that (board) members are not really involved."

To put them to work, he has come up with a new look organization that will see the three vice-presidents assume responsibility for different areas.

First vice-president Stan Paikin, with William Halpren as his assistant, becomes responsible for finance and fund raising; 2nd vice-president Andrea Stringer, with Dr. Matt Schmerling to assist, will be in charge of communications, and 3rd vice-president Isabel Strub, with chairman of the board Leslie Pasis as her assistant, will look after local organizations and education.

Jack Brown

The remaining board members will act as liaison between Federation and specific committees and organizations.

In addition, Dr. Michael Sherman becomes responsible for 5-year long-range planning and Dr. Franklyn Shapiro takes charge of plans for the forthcoming HJF 50th anniversary celebrations.

Brown praises the "very strong executive" and emphasizes the team effort, adding that he is "working very closely with [chairman of the board] Les Pasis. We can't begin to cover every area," he remarks, "but we've started the ball rolling."

A past pesident of B'nai B'rith Hamilton Lodge, treasurer of Temple Anshe Sholom congregation, liaison officer for Mohawk College business department and the Society of Management Accountants and involved in community activities far too numerous to list, Brown teaches full time at Mohawk College and runs a tax consulting service from his home.

And with his wife Merle about to be installed as president of Hamilton Hadassah Council, he notes that "ours will be a 2-president household next year" and wonders mildly about the effect of all these activities on their three children, Rosanne, 17, Michael, 15, and 10-year-old Brian . . . and is confident they'll take it in their stride.

Women's group head calls for unification

By
VIVIEN SHARON

TORONTO — The Jewish community has to sustain a unified struggle and transcend all religious boundaries, whether we are Orthodox, Conservative or Reform, said Joan Kerbel, newly installed president of the Federation of Jewish Women's Organizations at the recent annual meeting at the Lipa Green Building.

"It doesn't matter from what religious denominations we emanate, the importance lies in our cohesiveness and our ability to enhance Jewish life, perpetuate educational ideals and interact with the non-Jewish community," said Kerbel, who is a past president of Holy Blossom Sisterhood and member of both the national and Toronto executive boards of Hadassah-WIZO.

"Community awareness is a high priority with such global concerns as the denial of human rights, poverty, oppression and the proliferation of nuclear arms of grave importance," she said.

Calling for a just and lasting peace for all peoples in the Middle East, Kerbel pointed out: "We, as Jews, have a special feeling for the State of Israel; it is a symbol of our self-determination. We want our children to identify with our people, our heritage and to transfer these goals to our children. We have to be less critical and work more constructively.

"Our world Jewish population is very small — one-third of our people were lost in the Holocaust, never to be regained. And several million of our Jewish brethren live in countries of oppression," Kerbel said.

Guest speakers Rabbi Elyse Goldstein of Holy Blossom Temple, speaking on the topic of women and power, suggested five ways in which women and power can work in tandem: (1) conduct workshops on women's issues (such as rape and pornography) and invite men to attend; (2) call a moratorium on jokes belittling Jewish women; (3) organize leadership and assertiveness training programs within women's organizations and sisterhoods; (4) support battered women and rape crisis centres in Israel and in the city in which one lives, and (5) conduct workshops and dialogue among women of all Jewish denominations.

The Federation of Jewish Women's Organizations is a coordinating body representative of Jewish women's organizations in Metro Toronto.

The new slate of officers for 1984-86 include president, Joan Kerbel; president - elect, Etty Danzig; vice-presidents, Lorraine Levine, Judy Noyek and Ruth Rose; immediate past president, Esther Goodbaum.

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Outer shell in place

Mount Sinai centre on schedule

By
SHEILA DROPKIN

TORONTO — By the time this article is published, the "skin" or outer shell of the new Mount Sinai Hospital Research Centre should be completely in place and intensive interior work begun.

Started approximately nine months ago, the construction is going quickly and smoothly, with minimum interference in general hospital routine, because of the use of pre-cast, factory-manufactured components for both the exterior and interior of the structure.

"We had many preliminary conversations with the administration to discuss this problem," explained Harold Green, chairman of the hospital's building planning committee. "We took this into consideration and knew that in situ (in place) construction would be a long, noisy and disturbing undertaking.

"It was decided to go with factory-built, precision pre-cast construction in order to be only minimally intr. sive and then only during the preliminary preparations."

This type of construction has been used elsewhere in Toronto, in highrise apartments and office buildings.

"The unique aspect here," Green explained, "is that we are introducing a factory-made pre-cast structure that will be tied in with an existing building that was constructed on site."

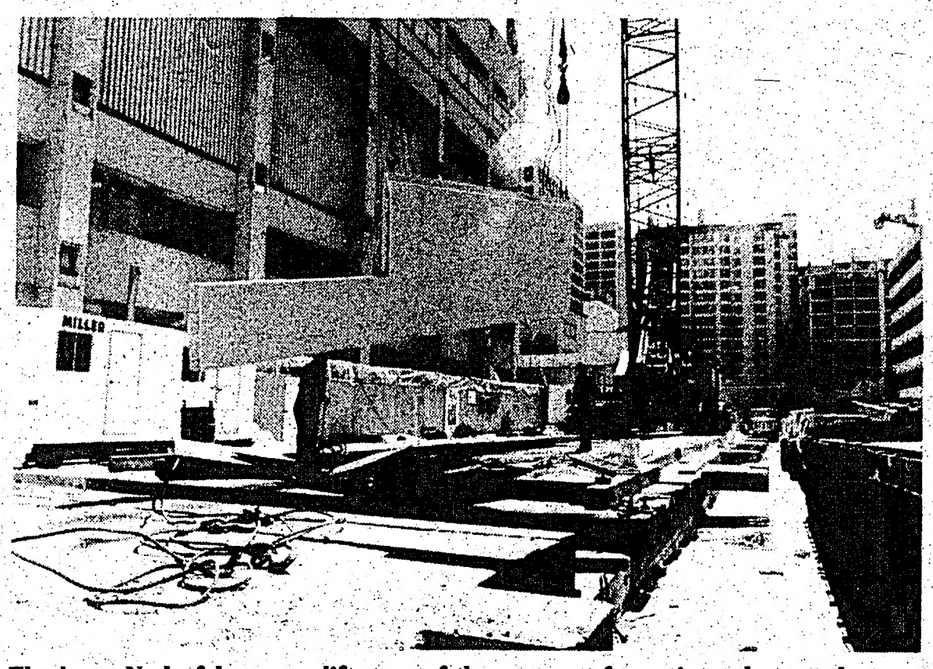
The new tower is being built both adjacent to and atop the current rear portion of the hospital, facing Murray St. Five levels of 9,000 square feet of space each are being linked to the existing floors, complementing them and thereby expanding their service areas.

Two floors for the new research centre with a total of 63,000 square feet, will be added across both the new and the old section.

The new animal colony and perinatal unit will be located in the sub-basement level, two floors below the ground.

The finished texture of the centre's exterior has been matched to the existing design of the hospital and only the color will require the passage of time and weather to make it an exact match to the older structure. Sixty to ninety feet of space will separate the new tower from the rear windows of the existing building.

For passersby, somewhat inconvenienced by the hoardings which block the sidewalk, the show put on by the huge Nadrofsky crane, one of the largest of its type in the world, is well worth any detours. The crane was selected for its unique strength and design for the specific task of lifting the huge forms on to the tower.



The huge Nadrofsky crane lifts one of the pre-cast forms into place at the new Mount Sinai research centre.

Although the new podium will now be expanded to the 9th floor, ultimately it will again be increased to reach the full level of the hospital, 19 floors. The expansion would be used for the ambulatory care program, in-patient care and diagnostic services.

Mount Sinai's ambulatory care has expanded "quite dramatically" in the past few years, according to Murray McKenzie, the hospital's vice-president who is responsible for overseeing the expansion, among other duties.

"We have approximately 1,700 visits daily," he explains. "Our original design was for 1,000 visits and we thought we'd have difficulty reaching that figure."

McKenzie is particularly excited about the quality and number of researchers whom Dr. Louis Siminovitch, the research director, has already attracted to the new centre.

Among others, Dr. Allen Bernstein will be coming with his team from Princess Margaret Hospital, as will Dr. Bob Kerbel and Dr. John Roder from Queens University, and Dr. Allen Slutsky from Boston. Bernstein is one of the leading cell biologists in Canada.

Also recruited or about to be are Dr. Paul Johnson of Oxford, a specialist in perinatology, Dr. Ron Harper from UCLA, Dr. Charles Bryan now at Toronto's Hospital for Sick Children and Dr. Knox Ritchie of Belfast, who specializes in obstetrical perinatology and will be affiliated both with Mount Sinai and University of Toronto.

Construction of the research centre is expected to be completed within six to eight months. The new animal colony will be constructed afterwards, as it will occupy the quarters now used by the Mount Sinai researchers.

The new perinatal research laboratory will be located in this area. The perinatal service unit, for women with high-risk pregnancies, located on the 7th floor of the hospital, is almost completed.

The perinatal research laboratory will occupy close to 3,500 square feet of space. It is expected that linkages will be established with similar facilities elsewhere on the continent. Perinatology is the study of pregnancy and of the fetus as it develops into a full-grown newborn; the care of the infant after birth is called neonatology.

"I think these centres comprise one of the best investments anyone can make," McKenzie said. "They eliminate a lot of suffering and go far in improving the quality of life."

Through these perinatal units, many incipient birth defects and other problems are diagnosed early enough so the babies can be cared for before birth or immediately afterward.

The laboratories in the centre will each consist of double modules plus an office so that two research teams and a director can work together.

McKenzie has a budget of $4½ million dollars for new equipment. In addition, the equipment currently in use at Mount Sinai will be incorporated into the new facility along with any the new researchers may bring with them.

In some cases the equipment belongs to the researchers; in others, it belongs to their granting agencies which may permit them to move it.

One of the new items McKenzie is looking forward to getting is a $900,000 electronic microscope. He hopes the National Research Council and the University of Toronto will share the cost of the purchase.

"Research has developed rapidly at Mount Sinai," McKenzie concluded while sitting in his office, his desk covered with blueprints of the construction. "Our budget in 1973 was $89,000. Last year it was in excess of $3 million.

"The number of grants from such agencies as the National Research Council, National Cancer Institute and others has grown dramatically. Our researchers must get their grants from outside sources. Funds of the Mount Sinai Institute are used for salaries for full-time scientists, running the animal colony and, where necessary, providing seed money for new projects."

CORRECTION
A portion of the advertisement for
North Kensington Market
in The Canadian Jewish News, June 7th issue
should have read:
Clover Leaf Flaked Light Tuna
95¢ 6½ oz tin
The C.J.N. regrets any inconvenience this error may have caused.

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Better products, services needed

Business faces challenge by senior consumers

By
TAMMY KAROL

TORONTO —
Don't expect the elderly to be docile consumers. They want to purchase goods in an atmosphere of convenience and be assured of a proper sense of service, York University Economics professor George Doxey told a recent seniors seminar at the Royal York Hotel.

The seminar was sponsored by the Canadian Council of Better Business Bureaus and was entitled "The Marketplace Challenge of the 80s — The Older Consumer."

Doug Rapelje

Doxey participated in a panel discussion on products for the over 50s group. Other panelists were Doug Rapelje, director of the senior citizens department, Regional Municipality of Niagara and management consultant Peter Ward, partner, Information Services Practices at Peat Marwick and Partners.

According to Rapelje, seniors demand a higher profile in the marketplace and want better products and services.

"There is a need for more product and market research for the over 50s group," Rapelje said, adding that seniors should have access to good lighting and doors that open easily in places where they shop.

According to Rapelje, we need better construction of furniture and cars for seniors.

As well, he emphasized the necessity for attractive and easily washable clothes with fewer buttons and more zippers. He also pointed to the lack of specially designed clothes for the physically handicapped elderly.

Product labels and prices need to be in larger, readable print and producers should make easier, single portion packaging of foods for seniors, Rapelje noted.

He said that since many old people have reduced mobility, more low calorie items should be tailored for them to overcome weight problems.

Rapelje said a large proportion of healthy and independent seniors can enjoy more leisure time and cited the need for increased travel programs for them. He also called for a greater number of trips for the independent yet physically disabled elderly.

Concern for privacy

More life enrichment programs and occupation with activities like videotapes will keep seniors happy and lessen their need to be institutionalized, Rapelje said.

He stressed that computers are an enjoyable activity for the elderly — "a mental challenge and a educational experience without physical exhaustion."

Ward focused on the challenges of computers and their effects on seniors.

He said that computerization will increase and that its potential for new consumer products / services is significant. But Ward also stressed that the "new technology" often threatens seniors who are uneducated about its use and prefer personal service rather than machines.

Ward said companies have the "moral responsibility" to develop goods that have ease of use and must increase "computer literacy" (knowledge of computers) for young and old consumers.

"There is also the concern of privacy of information with bank/credit cards used in teller machines and the potential for fraud must be considered for the elderly when manufacturers develop these products," he added.

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Yiddish folk concert set for Earl Bales Park

TORONTO —

Mordecai Gebirtig and Marak Warshawsky are two Jewish songsmiths who decades ago created what Sholem Aleichem called "folksongs that'll be sung in every Jewish home where a Yiddish word is spoken."

The 5th annual spring concert of Yiddish folk music, to be held in Earl Bales Park June 20, will celebrate the music of Warshawsky and Gebirtig as interpreted by the New York duo of Susan Goldberg and Peter Schlosser.

Among the songs written by Warshawsky are such familiar refrains as Oifn Pripetchek. Gebirtig's familiar songs include Reyzele and Kinder Yarn.

Also appearing in the program of song will be the Zemer Chorale of the Beth Emeth Bais Yehuda Synagogue, under the direction of Charles Heller, and the Neshama Orchestra, conducted by Isroel Idels.

Jack Newman, a Canadian actor, will perform Moishe Nadir's Ershter Deposit (My First Bank Deposit). This humorous sketch of the discomfort and suspicion with which a poor Jew views taking his paltry sum of money and entrusting it to a bank, captures with laughter the fears of many immigrants of doing business with impersonal banks.

The concert is sponsored by the Committee for Yiddish of Toronto Jewish Congress.

The general music program is co-ordinated by Cantor Louis Danto.

Minorities underutilized, Collenette says

By PATRICIA RUCKER

TORONTO —

Minister of State for Multiculturalism David Collenette took aim at three sectors of Canadian society in a blunt speech which opened a recent weekend conference on multiculturalism in Toronto.

Business, the media and cultural institutions, he said, must ensure that all Canadians — not just those of Anglo-Celtic or French backgrounds — can participate fully in the development of Canada.

Pointing to studies that show that "racial and ethnic minorities represent an important resource which is underutilized in business, political, cultural and media institutions of the country," Collenette told participants at the conference that "our challenge this weekend is to identify the means whereby Canadian institutions are no longer seen to be dominated by the charter groups."

In the economic sphere, he called for an expansion of trade, particularly with Asia.

Canada's trade focus has shifted before, he said, from colonial dependence on Europe to the present trading partnership with the United States, our number one market.

But while the U.S. represents a developed market of 230 million consumers, the Pacific rim countries represent a potential market of some one billion consumers. And we are slow, Collenette said, to seize "the golden opportunities for full competition in global trade."

Our perceived racial tolerance gives us an edge in Asia, he said, and we should be taking full advantage of the linguistic and cultural expertise of our professionals whose origins are in the Third World.

Collenette tackled the issue of immigration and jobs head on.

"Research indicates that fully two-thirds of all new jobs are created by small businesses and it is most often Canadians from minority ethnic communities who own and operate small businesses," he said. "So it's they who are generating these jobs.

"I am always astonished, however, when I receive letters from Canadians who are critical of the multiculturalism policy, suggesting that immigrants should be sent back to their country of origin.

"It is a misperception to assume that these Canadians are taking away jobs. Indeed, there is ample reason to believe they are creating them."

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Only 15 women in House of Commons

Public office seen as a vital area for women

By SHEILA DROPKIN

TORONTO — It is vital that more women be elected to public office, Chaviva Hosek, president of the National Action Committee on the Status of Women, told members of the Toronto Hadassah-WIZO organization at their recent annual meeting.

"Telling men what we need to see happen is not enough," she said. "We have to be there, too. Of the 282 people in the House of Commons, only 15 are women. At the present rate of growth, it will take over 800 years for the ratio to reach 50-50. I can't wait 842 years for this to happen."

The NAC is the largest voluntary organization for women in Canada. It is an umbrella association for 300 member groups across the country.

Hosek was elected president in March, following a rise through the ranks in various positions. With a PhD from Harvard University and undergraduate degree from McGill in Montreal, she is currently an associate professor of English at the University of Toronto.

Calling the inclusion of protection for the equality of women in the new Charter of Rights "an important milestone," Hosek traced the history of the women's movement in Canada back to the Royal Commission on the Status of Women which was formed in the late 60s and issued a report in 1970.

"Women were very naive then," she added. "They thought they'd show the politicians where they were wrong and they (the politicians) would straighten everything out."

She admitted that "much work has been done in the 13 years between the Royal Commission and the Charter of Rights. There is an enormous amount of coverage now on women's issues and concerns. The parties and politicians realize that women matter."

Great strides have been made in education. In 1967, women comprised only 10% of the enrolment in Canadian medical schools and now they have reached 30%; in law school, they went from 5% of the student body to almost 50%. Women's enrolment in business courses is also increasing markedly.

"The women's movement fought for part-time education and won," she explained. "Many women now can combine having families with increasing their skills."

However, inequities still exist in the pay scales. The average salary of a women with a BA degree is equal to the average man with a high school education. "Women need two degrees for every one of a man."

The NAC has most recently addressed itself to changes in family law and is now looking into pensions for housewives. Two-thirds of women over 65 who are single live below the poverty line as do many women raising children alone. Women have twice as many chances as men of being poor. In the U.S. this has been coined "the feminization of poverty."

There is a noticeable difference between men and women in the issues they care about, she said. Women seem to be more interested in peace, social justice and poverty. She urged her audience to tell their elected representatives about their concerns and interests.

"Politicians are now addressing themselves to this (women's issues) but they are still using platitudes. Get involved. . . . Ask the candidates questions about their views on the things we care about.... Ask them to explain how they will reach their stated goals of equality of women, and improved economy, etc."

As the federal election approaches, the NAC will be organizing large public meetings with each of the three party leaders. Hosek extended an invitation to all women to attend and also to take advantage of the election kit which her organization will be issuing for use in local ridings.

"You can make a difference," she told her rapt audience. "The women who are more privileged must work on behalf of those who cannot — the single mothers on welfare, the aged."

Pat Alpert, president of Toronto Hadassah-WIZO announced that her organization was instituting a number of structural changes "to be prepared for the 80s and ready for the 90s." She added that a task force on membership has been established which should take two to three years to reach its conclusions and issue a report.

The organization's annual Shopping Spree was launched at the meeting with a mini showing of fashions by Creeds and Harry Rosen, participants in the draw.

Tickets are now on sale at $20 each for the draw which will take place on Sept. 20. Three winners will have the opportunity to shop at both stores for a total of $10,000, $5,000 and $2,500 worth of merchandise.

Also announced was a heritage tour to Spain and Israel next November.

For information, call the Hadassah-WIZO office, 789-4373.

Christie's plans Judaica auction

NEW YORK — The first auction devoted entirely to Judaica by auctioneers Christie, Manson & Woods International Inc. will be held here June 26.

The auction will feature a wide range of objects including silver, textiles, paintings, jewelry and manuscripts.

The highlight of the auction will be an Arthur Szyk Original Megillat Esther (Scroll of Esther) with 41 sheets with color illustrations.

Among the paintings will be a 17th century Flemish Jewish family scene, one of the earliest Jewish genre paintings, valued at between $10,000 to $12,000.

A public exhibition of the works to be sold will be held at Christie's on June 21-22 and June 24-25.

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A tribute... to the State of Israel and to the Canadian friends of Israel

Tourism on increase

Canadians find that Israel's a great place to visit

By
FRANK RASKY

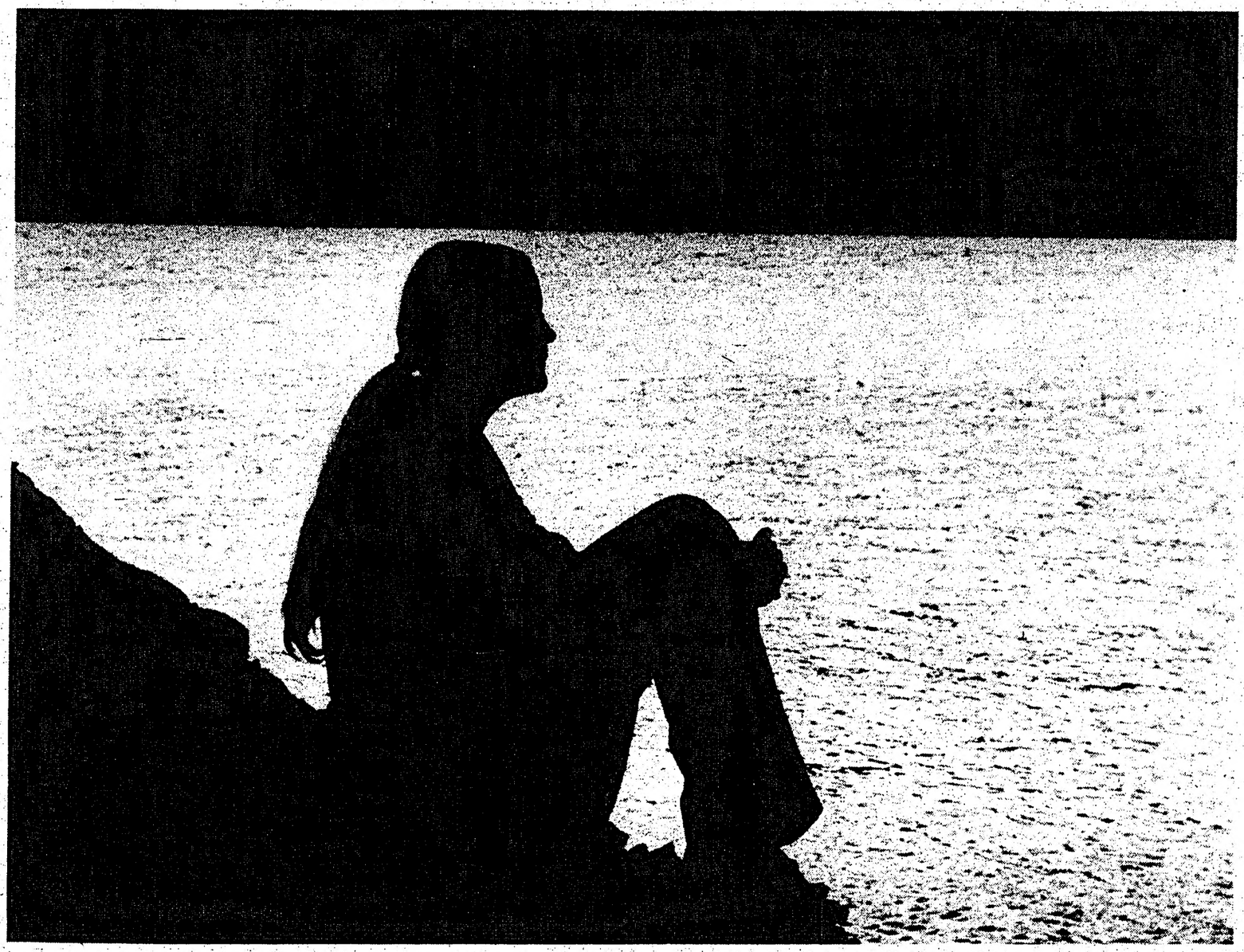
TORONTO —

Despite the prominence given by the media to the Lebanon crisis, Canadian tourism to Israel via El Al has been soaring "splendidly."

"In fact, business has been so good we've had to add several flights this June and July," Ehud Telem, the Israeli airline's district manager for Ontario and western Canada, said last week.

In an exuberant interview with The Canadian Jewish News, the Toronto-based, Israeli-born airline executive was confident that Canadian traffic to Israel would increase by at least 10% this year — an estimated total of 35,000 tourists as compared to 33,000 last year.

His optimism is reflected in the overall official tourism figures recently released which confirm that Israel has made a remarkable recovery as a tourist destination since the dark days of 1982, following the incursion into Lebanon, when tourism fell off dramatically.



A sole tourist sits quietly on the shores of the Red Sea near Eilat, Israel. [Religious News Service photo]

Israel's total number of visitors in 1983 reached 1,167,000. That figure is 17% up on the previous year, 3% more than in 1981, and only 1% below the 1980 record of 1,176,000 [the magic million was first reached in 1977].

Revenue from tourism last year hit the billion dollar mark in U.S. dollars — an overall increase of about 11% over 1982. Even greater growth is forecast for this year by Dr. Raphael Bar — On, research director of Israel's ministry of tourism.

Why the increase? The Canadian traffic, according to Telem, has been bolstered by the low-budget hotel packages which El Al introduced this past winter.

"Another reason is that Israel seems especially attractive when compared with the high cost of holidaying listed in many other Mediterranean destinations," says Telem.

Telem is now working on El Al's fall and winter tourism campaign, which highlights Israel's fun-in-the-sun Mediterranean attractions under the promotional slogan that Israel offers a total rounded holiday "Lox, stock and bagel."

Telem points out that Israel's average, year-round temperature ranges from 15 C (59F) to 30C (86F). As an example of its moderate climate, he lists these temperatures for four Israeli regions in December: the Mediterranean, 19C (166F); Red Sea, 24C (75F); Dead Sea, 23C (73F); Sea of Galilee, 21C (70F).

"And there are few other destinations that can match our boast that Israel averages 330 days of sunshine in a year," he adds.

And the price is also right, says Telem, who lists these current return fares for passengers flying from either Toronto or Montreal: June, $1,017; July, $1,140; July 13 until Sept. 20, $1,078; Sept. 21 until Oct. 28, $1,017; Oct. 29 until May, 1985, $956.

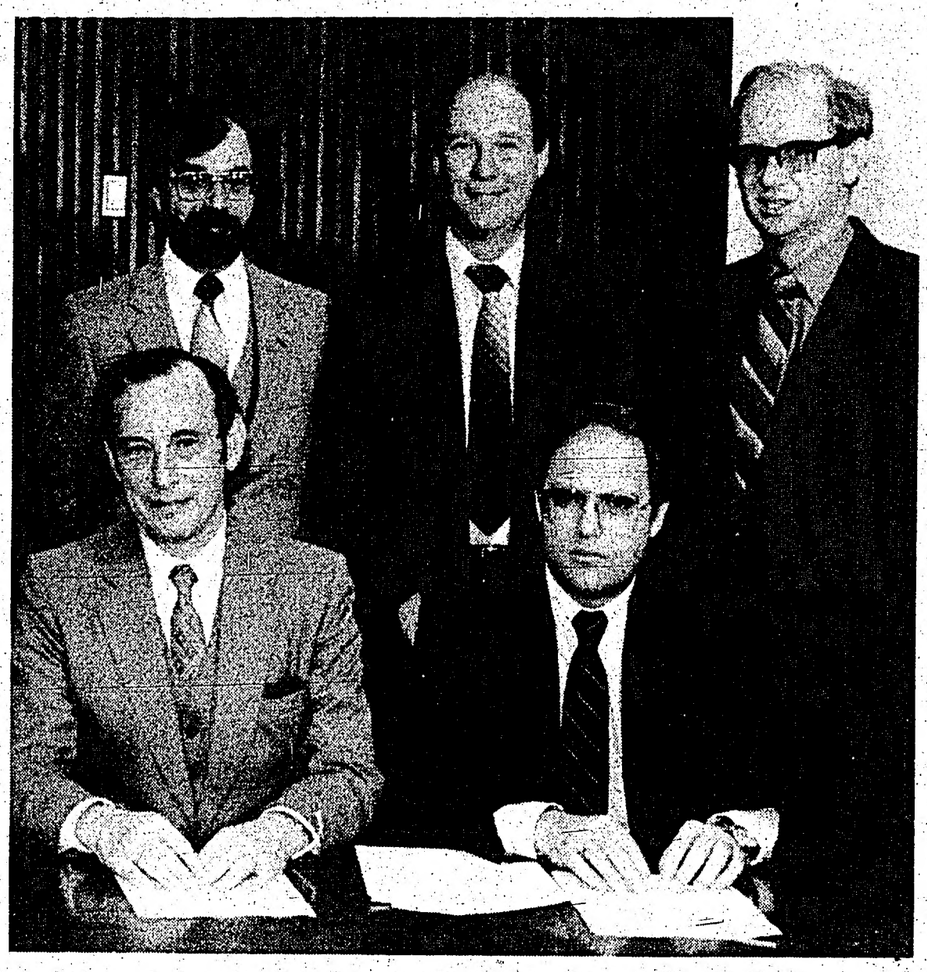
Where do tourists come from around the globe? According to the latest official figures, nearly one-third of the total tourists last year — over 354,000 — were from the U.S. And no fewer than 315,000 visitors — or nearly one in three tourists — were pilgrims, who come from countries ranging from Japan to South Korea to walk in the footsteps of Jesus.

Altogether, 60% of last year's visitors were Christians. And one particularly encouraging feature in 1983 was the increase by roughly one-third in the number of North American senior citizens and children under 14 visiting Israel.

This is interpreted by Dr. Bar-On as indicating greater confidence in Israel as a safe tourism area.

Apart from the growing number of young Canadians celebrating their bar mitzvah atop Mount Masada, Telem expects these factors to motivate increased Canadian traffic: Tourists suffering from skin diseases who hope to improve their condition at the Dead Sea health spas; nature lovers exploring Israel's desert trails; and the universal appeal of visiting historic sites more than 5,000 years old.

Bright future seen for Canada-Israel relations



Part of a group attending the recent Isratech 84, Israel's triennial technology showcase in Tel Aviv, were, back row, from left: Barry Schacter, IDEA Corp.; Peter Friedman, Industry and Trade; Ken Prouty, Electrohome Electronics. Front row from left: David Rotenberg; Yair Ofek, Israel Trade Commission.

By
FRANK RASKY

TORONTO —

Yair Ofek, the Toronto-based Israel Trade Commissioner, says he's brimming with optimism about future trade relations between Israel and Canada.

He expects 2-way trade between the two countries to increase to $216 million this year — a 20% increase over last year's total of $180 million.

Contributing significantly to that boost, he told The Canadian Jewish News, was the trade mission of more than 30 Canadians from Alberta and Ontario who attended the Isratech 84 trade showcase held in Tel Aviv from May 21 to 24.

"As a result, I had five people approach me personally within two weeks to discuss 2-way trade with Canada in textiles, food, software and telecommunications."

David Rotenberg, the Toronto MPP who is parliamentary assistant to the Ontario minister of municipal affairs, and leader of the Ontario mission of seven businessmen and three government officials, was equally optimistic.

Rotenberg told The CJN that $500,000 in sales, all in the high-tech field, had already been completed as a result of the mission.

In addition, he said, "serious negotiations" for another $15 million worth of high-tech producers were under way.

Furthermore, said Rotenberg, a joint venture deal was in the works for high-tech goods valued at about $5 million a year in sales. Israeli manufacturers would get a royalty from the sales of their products which would be marketed here by the Canadians.

Ofek was also enthusiastic about the "fruitful aftermath" of a trade visit to Israel made last October by Denis Timbrell, Ontario minister of agriculture.

As a result, he said, four Israeli agricultural specialists were scheduled to have a meeting in Toronto this month with eight Ontario agricultural experts in order to define areas in research and development and the import-export agribusiness that would prove mutually profitable.

Figures compiled by Sam Kohl, the assistant Israel Trade Commissioner here, show that 2-way trade between the two countries has already been beefed up considerably.

From January to March of this year, Canadian exports to Israel amounted to $33.4 million — as compared to $22.5 million for the same period last year. The exported products include barley, sulphur, lumber, pulp and paper, polyethelyne resins and power boilers.

Israeli exports to Canada from January until March this year totaled $19.3 million — as compared to $15 million for the same period in 1983.

The Israeli goods included diamonds, oranges, various foods, floor walls and tiles, tires, telecommunication equipment and electronics.

Special issue

This special issue is a tribute to Israel and the Canadian organizations who support Israel. Stories were supplied by the organizations.

Tribute to Israel

Canadian Hadassah-WIZO

Hospital provides vital services

MONTREAL — Canadian Hadassah-WIZO has over the past three decades made major contributions to Asaf Harofeh Hospital in Zerifin, Israel. Asaf Harofeh provides vital medical services to 180,000 rural residents, Jews and Arabs alike, many of them indigent and aged.

Serving the Ramlah, Lod and Rishon L'Zion area, it reaches far into the Sinai, providing general hospital needs as well as these specialized departments: nephrology, heart, castroenterology x-ray, blood bank, psychiatry, genetics, metabolism, and a rehabilitation ward for crippled children.

Canadian Hadassah-WIZO has been instrumental in establishing the following:

The Rehabilitation Centre: Established to help children afflicted by polio, it services children with motor and intellectual development deficits and communication problems.

School of Physiotherapy: In 1953 a serious lack of physiotherapists in Israel, both for the war-wounded and the young and elderly, led to the establishment of this training school.

Canadian Hadassah-WIZO has funded many major projects at the Asaf Harofeth Hospital in Zerifin.

The Intensive Coronary Care Unit: In 1973 this unit was opened to provide new and sophisticated equipment to provide care for the hospital's large population, many of whom are elderly.

The Nehprology Department: This kidney dialysis unit functions 24 hours a day, thanks to Hadassah's funding.

The EEG Unit: In 1975 Canadian Hadassah-WIZO donated a new EEG machine, making it possible to examine 4,500 patients a year.

Geriatric Medicine: Medical care for the elderly is a pressing problem in the area served by Asaf Harofeh Hospital. It is the first in Israel to open a geriatric service division which includes an out-patient clinic.

The organization's latest project at the hospital is the Medical Diagnostic Imaging Centre which will make possible the high degree of diagnostic support required by a hospital in the 1980s and 90s.

It will house the finest diagnostic equipment, including the Elscint Ultra - Sonograph, made in Israel, and will provide far more accurate and rapid diagnostic capability, at far less risk, to the nearly 250,000 people who depend on the Asah Harofeh Roentgenologic Institute.

Friends made around world by Histadrut

JERUSALEM — Histadrut, the General Federation of Labor in Israel since 1920, has become an important instrument in winning friends for Israel.

Through the very large international system of trade unions Histadrut has been able to make contacts with trade union leaders throughout the world.

Annual missions

These links have led to annual trade union missions sponsored by the Histadrut for trade union leaders who wish to visit Israel. The participants not only learn about the uniqueness of the Histadrut but also become exposed to the history of israel and its people. Upon their return to their own countries, these union leaders are able to fight any anti-Zionist propaganda that may arise in their unions.

The Afro Asian Institute was started by the Histadrut when Israel was in its first years of statehood to encourage students from Afro-Asian developing countries to spend time in Israel, to learn about Israel's trade unionism, kibbutzim and cooperative movements, techniques that they could introduce to their contries upon their return.

It is an important endeavor which continues to this very day to help cement relationships with these countries.

Throughout the years, it has gained entry for Israel into many Afro-Asian countries where otherwise, due to world power politics, Israel would never be able to set foot.

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Theodore Herzl

Labour Zionist Alliance of Canada

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Tribute to Israel

Sights, sounds at Western Wall stir reporter

Sleeping baby a fitting symbol to City of Peace

By
PATRICIA RUCKER

During the Six Day War, the victory that stirred the emotions of Jews everywhere was the taking of the Old City and the blowing of the shofar at the Western Wall.

For 20 years, Jerusalem had been divided; Jews could not pray at the holiest site of all — the Western Wall, all that was left of the Second Temple razed by the Romans nearly 2,000 years before.

Since that June day in 1967, the Jewish quarter of the Old City has been rebuilt. Jews live, work and pray there — and on the Sabbath, they come by the hundreds to the Western Wall.

During her trip to Israel, CJN staff writer Patricia Rucker was among them.

* * *

JERUSALEM —

Dusk on a Friday evening — and the chanting from a score of separate clusters of worshippers blends into one surge of sound.

The tourists are still streaming across the plaza, but closer in to the massive blocks of the Western Wall, the minyanim have formed around their baalei tefillah, those who lead the prayers.

The women pray individually, although next to the partition that separates our section from the men's, some follow the davening of the minyan just beside them.

A woman next to me searches through her English-Hebrew prayer book for the Kabbalat Shabbat service — and unexpectedly breaks into tears as she hears "lecha dodi — come, my friend, let us welcome the Sabbath" from the other side of the mechitza.

Another melody rises over our heads — an unfamiliar one. From the minaret of the Mosque of Omar, the muezzin is calling the faithful of Islam to evening prayer.

The chant floats just on the edge of our own.

I look up — and high on the roof of a building overlooking the throng of worshippers on the plaza, I see two soldiers, rifles in their hands. They are scanning the crowd — but as I watch, one puts his rifle down and takes the three steps back and three forward that signals he is beginning the Amidah, the silent devotion that is the heart of daily prayers.

Heads turn as from behind us come the stamping of feet and a chorus of strong young voices raised in a Hassidic melody. A double line of young men, Shabbes white shirts gleaming in the fading light, dances into the plaza. They are the students of the Yeshiva Hakotel, rejoicing as they welcome the Sabbath.

As they form a circle, still dancing and singing, they are surrounded by tourists, some of whom — a little self-consciously at first — join in.

The darkness falls, and we shiver in the sudden cold, remembering that Jerusalem is built high on a mountain.

My prayers completed, I turn to join the crowds threading their way back to their hotels or their homes in the rebuilt Jewish quarter of the Old City.

One young man near the mechitza has not yet finished leading the prayers for his small group. He stands, facing the Wall, his prayer shawl over his head, a siddur in his hand.

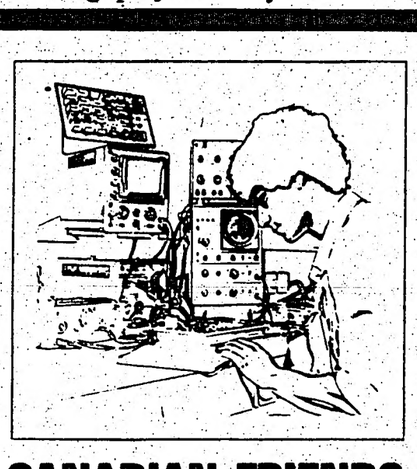
Cradled in his other arm, protected by his tallis against the cold, is a young baby.

People hurry by them, anxious to get to their Shabbes meal. Voices call out: Shabbat shalom, gut shabbes.

At the centre of the joyful greetings, the baby sleeps, rocked as his father sways back and forth in his prayers — a fitting symbol of the City of Peace.

High above the Western Wall a soldier keeps watch over worshippers below. [Jacob Elbaz photo]

Lithograph by Moshe Pereg



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Tribute to Israel

Poor dental health for Israelis created by lack of dentists

TEL AVIV —

Dental health in Israel is in a deplorable state. Ninety percent of the population suffers from dental disease and deficiencies; 60% receives no dental care whatsoever; and less than 25% receives regular dental treatment.

There are many reasons for this, but the major one is the critical lack of dentists. The present shortage will grow dramatically worse because 50% of the practicing dentists are over 55 years of age; 25% are already beyond retirement age; and about 40% of the dentists are women who practice only part time.

Israel's two dental schools — one at the Hebrew University in Jerusalem and the other at Tel Aviv University — together account for 70 graduating students annually. In order to maintain the present number of practicing dentists, the country needs 120 graduates per year.

More dentists are retiring from the profession every year than are entering it.

This serious shortage leaves the outlying districts and urban slums desperately short of even the most rudimentary dental services. Dentists from Western countries volunteer their services on a limited-time basis through Project Renewal and the Alpha Omega International Dental Fraternity. This help is warmly welcomed but is far from the solution to the problem.

The Tel Aviv School of Dental Medicine has been admitting 24 students per year for a 3-year course in clinical studies. This is only the last part of the 6-year training required for a DMD. But this is all the school can manage to do, besides taking some assistant and hygiene students plus some post-graduates in specialized fields.

Even this small student body is divided and taught in two locations. Faculty and students constantly shuttle between the campus and the downtown clinic operated by Kupat Cholim.

Building planned

Following a study by a committee of experts on higher education, the government of Israel has recommended that the Tel Aviv University School of Dental Medicine should double its intake of undergraduate students.

The university has taken the first steps and after very detailed study, has completed the plans for a new 4,800 square metre, 5-floor building. The building, which will be patterned after the most modern dental schools in the Western world, will contain 100 student work rooms; special areas for oral diagnosis, medicine, radiology and surgery; a preclinical laboratory; and modern teaching and technical laboratories.

An auditorium capable of seating the entire student body and faculty is planned.

None of these essential facilities is available.

The addition of these facilities will permit the Tel Aviv school to double its intake of undergraduate students for the three clinical years and to initiate the complete 6-year program of on-campus studies.

When completed, the school will finally reach the full complement of 288 regular DMD students, while continuing and expanding its wide spectrum of other activities. Thus the school will be able to contribute significantly to an improvement of dental health in Israel.

Every student accepted by the school is obliged to serve for the first three years after graduation in dental clinics of Kupat Cholim in underprivileged communities. As a result of this policy, much needed dental manpower will reach that segment of the population which previously has not received services.

The cost of constructing and equipping the proposed new building is estimated at $10 million (U.S.). Of this sum, $4 million will be contributed by the government; $2 million by Kupat Cholim and the balance of $4 million has to be found by the university.

Dentists all over the world have formed an Association of Friends to provide financial and professional help to the school. Canadian Alpha Omegans have pledged to provide one of the clinical floors at a cost of $700.000.

LOOKING FOR ANSWERS

Dr. Ina Fabian, an Israel Cancer Research Fund Fellow, in her laboratory at the Sackler School of Medicine, Tel Aviv University. Fabian is one of a selected number of Fellows funded by the Fund which provides the largest private support for cancer studies in Israel.

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Tribute to Israel

Canadian chapters fund new wing at Boys Town

JERUSALEM —

The Canadian Wing of the new College of Practical Engineering at Boys Town here is expected to be completed before the 1984-85 school year is over.

Construction of the college itself was initiated last year thanks to a grant from the U.S. Agency for International Development.

Eric Exton, board chairman of the Canadian Friends of Boys Town Jerusalem, has announced that funding for the Canadian Wing would be raised over a 3-year period and would come from chapters across Canada.

In terms of enrolment, the School of Practical Engineering is the largest of the divisions of technological study. In terms of importance, it also ranks at the top. But expansion has created its own problems, and the facility has found itself fighting for space.

The new college will solve that problem.

The U.S. grant is a recognition of Boys Town Jerusalem's outstanding reputation. Funds are allocated by the U.S. Agency to promote industrial growth in developing countries.

The fact that Boys Town was selected as a recipient speaks highly for its achievements in training skilled and highly motivated technicians who have become such an integral part of Israel's hi-tech industry.

One unique aspect of the School of Engineering is its willingness to accept production orders. For example, for many years, orders for aircraft parts have been completed, with specifications demanding accuracy to within micro-millimeters.

First year students in the school of mechanics quickly master the intricacies of industrial machines.

On file at the school's office are letters from the aircraft extolling the precise work of the students. The school gains from the remuneration, and the students benefit from the experience of actual production as well as classroom theory.

Two major Canadian projects have already been established as part of the Practical Engineering facility. First was the Laboratory of Precision Mechanics, sponsored by Faye and Ben Winbaum and family, followed by the Sid and Annette Bearg Department of Industrial Machines.

With the construction of the College of Practical Engineering well on its way to completion, the plan is to incorporate the original two projects into a Canadian Wing in the new building.

For information, contact the Canadian Friends of Boys Town Jerusalem, 2788 Bathurst St., Toronto, M6B 3A3; phone (416) 789-7241.

Brave youths, broken families bring tears

By
EDITH ROTHSCHILD

My flappy tourist hat
between me and the
Hot hot sun
Standing on this isolated
hill
the vast stillness around
Bearing witness to your
sad sad tale
A tale not known by
many overcome
With unspeakable
emotions
Not alone, ashamed to
cry
I must suppress the flow
of tears inside
I must make my rational
mind grab a neutral
image
Curly haired sheep
grazing with lazy
indifference
Oblivious to your
bloodsoaked history.

The Judean Hills
whisper
To my overheated brain
From a hazy distance
With the quiet respect
accorded the dead
How you defended this
settlement and this
road below
The only one from
Hebron to Jerusalem
**And after a daily
three-month's
struggle
One day in 1948
All your men were
massacred
Your wives and babes
flee this nightmarish
piece of land.**

Twenty summers have
passed
Summers made relevant
by
Lightfooted but
determined Arab
bullets
Nipping young
promising life in its
bud
Whimsically destroying
solid family structures
Letting surprise package
of
Hate-filled mines do
their cowardly work.

**Your sons return
And I gaze upon their
faces —
They look suntanned but
not sunny
Serious but not sad
Cautious but not afraid
They look like they have
faith in your eternity
Or they would not have
returned
To rebuild on your
graves.**

The sheep have gone
The stillness broken
only by the music of
Young arms hammering
nails to wood
Alone, unashamed I cry.

Last year over 100 Canadian pharmacists, suppliers and their spouses participated in a special tour to the State of Israel.

The group assisted in the opening of a new "Superpharm" pharmacy in Jerusalem. There are now 7 Superpharm pharmacies located throughout the country.

The group also participated in a presentation at the Faculty of Pharmacy at Ben Gurion University in Beer Sheva, and dedicated a special memorial in honour of the late Philip W. Goldman, one of the original founders of the company.

Best Wishes to the State of Israel

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Tribute to Israel

Kollek praises JNF

Ramot Park offers refreshing haven to residents

By YEHONATHAN TOMMER

JERUSALEM —

The inauguration of a 415-acre active forest recreation park overlooking Jerusalem's Ramot suburb highlights an exciting revolution in outdoor leisure-time opportunities for over 400,000 inhabitants of the capital since the city's renunification 17 years ago.

Picturesquely straddling rocky hillslopes between Jerusalem's Ramot Eshkol and French Hill suburbs, Ramot Park closes the northern arc of a magnificent municipal forest ring planted by the Jewish National Fund along the capital's outer metropolitan periphery.

Enriched with scenic hiking trails, picnic tables and physical fitness tracks, Ramot Park is a rival compliment to the municipality's green lawns in the Sacher Park below the Knesset or the flowered Bloomfield Gardens behind the King David Hotel — refreshing havens of rest and relaxation for residents of the city's built-up centre.

Speaking at a colorful dedication ceremony in the park recently, Jerusalem Mayor Teddy Kollek described the active recreation park as an important JNF contribution to improving the quality of life of the city's residents.

"The park will give untold pleasure to young and old, religious and secular, Jews and Arabs," Kollek predicted, stressing its capacity to unify the capital's diverse communities.

"I hope that Jerusalem will grow, that people will fill its parks and that everybody will be happy."

When completed, Ramot Park, which encompasses Second Temple stone quarries and Byzantine remains, will house 10 separate active recreation sites and scenic lookouts from where visitors can take in breathtaking panoramas of the city skyline.

Reiterating Kollek's thoughts, JNF Chairman Moshe Rivlin predicted that one day Jerusalem would become a city of forests. "Two years ago, the Jerusalem forest ring seemed like an ambitious dream, but today it has become reality." The JNF would continue to surround the capital with thousands of trees, he promised.

Because Ramot Park is still young, the JNF has added a rich variety of fast-growing poplars, tipuanas, elms and other shade-producing saplings to create a cool forest canopy for summer visitors.

Jerusalem mayor Teddy Kollek and JNF chairman Moshe Rivlin at the inauguration of Ramot Park.

Mayor makes park possible

"It almost seemed as if the mayor took a personal interest in every tree, hiking path and picnic table," Rivlin noted, emphasizing that the establishment of Ramot Park would not have been possible without Kollek's active encouragement.

Jerusalem's municipal forest ring is the outcome of many years of patient planting. Egyptian born Mordechai Ruach, now director of JNF Afforestation Activities for the southern region, numbers among the capital's pioneer tree planters.

"Few of us had any inkling where it would all lead," Ruach says. "We only knew that we had to restore ancient greenery and ecological balance to Israel's neglected landscape," he recalls, summing up 80 years of JNF afforestation activities which have resulted in 160 million trees growing across the country.

With 32 years of tree-planting behind him, Ruach glows proudly at his contribution to the planning and design of Jerusalem's forest belt. "Hours of backbreaking digging into rocky slopes have yielded fruit," he smiles, at the realization of a Zionist dream. "Like people, trees grow on love and care," he explains in jest. "Trees have a soul and if you listen, they talk back to you."

Located within easy walking distance from suburban homes, Ramot's recreational facilities have taken their place alongside the JNF's 1,425-acre Jerusalem Forest, begun near Mount Herzl in the 1950's and the Peace Forest planted after the Six Day War near East Talpiot in what was formerly no-man's-land between Jordan and Israel.

Similar municipal forest playgrounds are being planned for residents of Jerusalem's Neveh Ya'akow suburb on the edge of the Judean Desert, and for Gilo on the city's southern limits.

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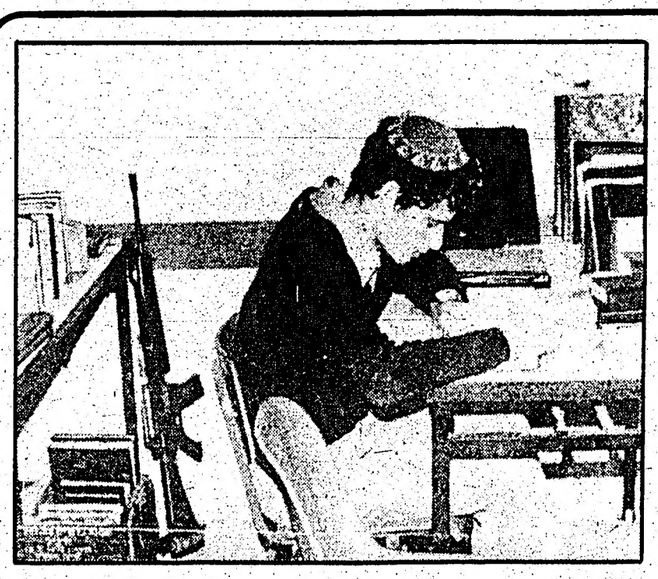

"They that built . . . and they that bore burdens . . . every one with one of his hands working, and with the other held his weapon. And the builders, every one had his sword girded by his side, and so built . . . And I said unto the nobles, and to the rulers and to the rest of the people: 'The work is great and large . . .: our G-d will fight for us.'"

Nehemiah 4, 11–15

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Golden Jubilee celebration

Weizmann Institute fills dream

REHOVOT —

The Weizmann Institute of Science is one of the world's truly eminent research centres, an achievement that has few parallels in world history.

This tribute to the institute, now celebrating its golden jubilee year, comes from the distinguished scientist Dr. Jerome B. Wiesner, president emeritus, Massachusetts Institute of Technology.

Indeed, for sheer drama, daring and dedication, Dr. Chaim Weizmann's vision of his institute symbolizes the very essence of the achievement of the Zionist dream itself.

Support has been given to the institute by 25 societies throughout the world on all five continents.

Through the Canadian Society for the Weizmann Institute, numerous projects have been funded, including: the Lester B. Pearson Chair in Protein Research; the John Roberts Chair in Cancer Research; the Melvin A. Dobrin Centre for Nutrition and Plant Research; the Paul Godfrey Research Foundation in Children's Diseases; the Bora Laskin Endowed Chair in Science Teaching; the Canadian Institute for the Energies and Applied Research Centre, and many others.

The story of the institute opens in the year 1933. Under the looming shadow of Hitlerism, Weizmann founded a centre of scientific research in what was then a tiny agricultural community in British-ruled Palestine, whose Jewish population numbered all of 400,000.

The country lacked virtually all natural resources. Industry was essentially non-existent. Trade and commerce were extremely limited. And both the mandatory government and the Arabs of Palestine were increasingly hostile to the effort to develop a Jewish national home within its borders.

Despite these odds, Weizmann was confident that, if a scientific tradition could be established on a strong foundation, then a generation of researchers, following established international criteria, would be created for the benefit of the country as a whole.

Fortunately, he found partners who understood and backed his vision. His friends in England and Israel and Rebecca Sieff, mourning the death of a young son, decided to establish in Palestine the scientific institution of which Weizmann dreamt.

In the spring of 1934, the Daniel Sieff Institute was dedicated. By today's standards it was a modest venture; by those of the mid-30s it was the epitome of modernity.

Its main branches of research were organic chemistry and biochemistry, and a blueprint called for the addition of optics and physics.

In the background of the Weizmann Institute campus is the Koffler Accelerator, which forms part of the Canada Centre of Nuclear Physics. Foreground: the K. B. Weissman Institute of Physical Sciences and Bruno Giorgi's sculpture, Ritual.

The staff, in addition to Weizmann himself, numbered 10 scientists, six from Germany and Austria. They worked primarily on projects connected with the country's economy: citrus, dairy, silk and tobacco, as well as pharmaceuticals.

With the outbreak of war in 1939, the Sieff Institute became deeply involved in the production of drugs for the Allied Forces in the Middle East and North Africa.

Weizmann's vision, however, went beyond wartime priorities. In 1944, planning began for the large multi-disciplinary institution of science; eminent world scientists helped to formulate scientific policy and to collaborate on major projects.

Following Israel's War of Independence, Weizmann became first president of the newly-proclaimed State. Many of his followers felt there would be added prestige attached to the institute were it to carry his name. And in 1949, with the approval of the Sieff family, the name was changed to the Weizmann Institute of Science.

It consisted then of some 60 laboratories, in which nine scientific fields were investigated. Over the ensuing 3-and-a-half decades, the new institute experiences phenomenal growth.

Today, it extends over some 200 acres of subtropical gardens and lawns, on the outskirts of the city of Rehovot, south of Tel Aviv.

Its scientific staff numbers some 1,800 researchers, engineers and technicians, including approximately 500 scientists - in - training, working towards MSc and PhD. degrees.

Some 700 research projects are in progress, ranging from the search for new sources of energy to the study of diseases, their causes, early detection, prevention and therapies.

Cancer, multiple sclerosis, heart diseases and stroke, and affliction of childhood have had a high priority with encouraging results.

Today, at the institute, the study of cancer comprises the largest single comprehensive enterprise on campus. The effort involved is massive.

Concurrently, work proceeds on the design and construction of computers, the development of new products for industry, the search for new sources of water and increased yields of food, and the exploration of unknown aspects of our environment.

The institute is very much part of world scientific activity. Of the more than 100 foreign scientists who work in its laboratories every year, most are from North America, Europe and Latin America.

The institute hosts dozens of international conferences.

It is a full-fledged partner in important scientific exchange programs with other leading institutions around the world, and in approximately 200 research projects undertaken jointly by Weizmann scientists and colleagues overseas.

For further information, contact the Canadian Society for the Weizmann Institute of Science, 345 Wilson Ave., Toronto M3H 5W1; telephone (416) 630-0360.

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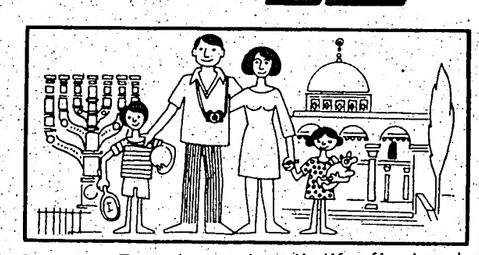

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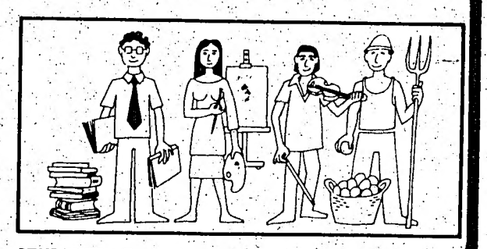

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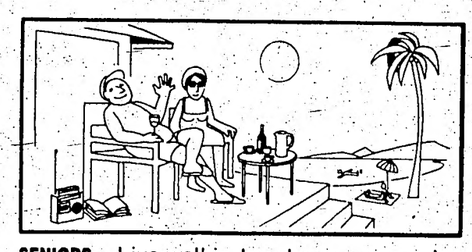

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B'nai B'rith Women of Canada

Group home gives love, care troubled teens need

JERUSALEM —

This is a story about the residents of a remarkable house located in the shady residential area of Jerusalem on Ethiopia St.

From the outside, the building is substantial looking, large Jerusalem stones, ancient trees and vines, an iron gate and a large semi-circular staircase leading to a doorway marked B'nai B'rith Women of Canada Group House.

There is grating on the windows of both floors, but that is pretty standard Middle East practise.

The house itself looks like its neighbors. The residents of this house are the only essential difference. They are teenagers, boys aged 14-18.

They come and go to school with books, to work, to the small garden in front of the house with spades and hoes. They live here a short time, and then are replaced immediately by others.

They look like regular ordinary Israeli kids. They're not. Let's meet them and get to know about an important Canadian link to Israel: the B'nai B'rith Women of Canada Group House.

Teenage children, like other people, need to be treated like human beings. The B'nai B'rith Women of Canada Group House is small enough in size to be able to provide an atmosphere that is more home-like than institutional.

For some reason, people seem to be frightened of adolescents, especially those with emotional problems. Foster home programs just don't seem to be able to meet the ever-increasing need for the intervention of loving, therapeutically aware people in the lives of these lost, unwanted, unloved youth, so desperately in need of self-identifty.

B'nai B'rith is able to provide a service for adolescent boys in Israel who are not so disturbed so as to require a closed type of institutional setting, and yet disturbed enough so that they are not yet ready to handle the intimacy of a foster home setting, even if it were to be found, the time is a little premature. The Canada Group House came into being as an important bridge to help the boy get back into a more normal life in the community.

Out of the present population of 20 boys, five came from the Children's Home. This small percentage reflects several trends. One, the care at the BBW Children's Home, is more often than not sufficient over a period of a few years to permit a boy to return home [if there is a home, and if the parent[s] have been willing to undergo therapy].

The boy can be placed in a good foster home or in a kibbutz setting, which is becoming more and more available. The ages for treatment at the Children's Home are 8-14 years of age. If the boy is treated early enough, his chances for a full rehabilitation are better, of course.

Another reason why most of the Group House residents (ages 14-18) are coming from other sources in the community is that director Yehezkiel Cohen has gained a strong reputation for being able to accomplish "miracles" with boys who are most severely emotionally disturbed.

For this reason, Cohen, known affectionately as "Chezzie" for the last 28 years that he has been chief director of both facilities, chooses to accept referrals to the Group House from among the most severely disturbed boys who have no homes, no jobs, no future in school, and who would be jailed or institutionalized if Cheezie did not give them a last chance at a productive life.

The Canada Group House has been approved for graduate credit for Hebrew University group work and psychology candidates because of the depth of the treatment and the calibre of Chezzie's supervision.

He inists that all staff must sign on for at least two years in order to insure a feeling of continuity for the residents.

He thinks always and only of the welfare of the residents, uses no psychotropic drugs, and therefore does a lot of support counseling with staff and maintenance personnel to enable them to offer the boys the constant love and care they must have.

Chezzie claims and substantiates a 70% rehabilitation rate.

Many of the boys making up our present Group House population have been in institutions for years.

Some have moved from foster home to foster home, experiencing one failure after another. Some have come from families in constant crisis.

They come with backgrounds of theft, chronic lying, fear, mistrust and hatred toward adults, inability to form meaningful, lasting relationships with people, inability to concentrate on what they are doing (jobs, studies) resulting from their minds being preoccupied with disturbing feelings arising from destructive family experiences.

In regard to program activities, the swing is moving more and more in the direction of community resources.

Being a "half-way" house, a bridge between the institution and a more normal kind of community living, it is more therapeutic to help a boy make contact with people and activities in the general community than to build in too many opportunities within the walls of the Group House.

A delicate balance is needed. For instance, while encouraging some boys to become members of the local Community Center, Chezzie is also looking for skilled craftsmen who would volunteer a few hours each week to teach their craft to those boys who are interested.

One boy, for instance, has developed a love for a skill with plants, flowers, and floral arranging. Unable to hold any job before, he has chanced on a skill at the Group House which can become a lifetime's fulfilling work.

B'nai B'rith Women of Canada want its Group House program to provide the "bridge" for boys-in need from the Group House to the real world: the army, the family, and hopefully to a productive, useful life as an Israeli citizen.

B'nai B'rith Women of Canada believes in carrying out the motto it has had inscribed on the Canada Group House donation cards which are available from their national offices at 15 Hove Street.

"Whosoever rescues a single soul . . . the Scripture credits [her] as though [she] had saved a whole world."

Centre's opening one of highlights for Pioneer Women

TORONTO —

A group of 125 members and husbands of Pioneer Women Na'amat from cities across Canada, led by national president Pearl Mekler, embarked recently on a visit to Israel. In addition to sightseeing, meetings with prominent Israeli leaders and dignitaries, they enjoyed many highlights arranged especially for the group by members of the Na'amat executive.

Of particular significance was the culmination of three years of intensive fund raising by Pioneer Women Na'amat of Canada to finance the construction of the Canada Na'amat Centre in Petach Tikva. The new centre had its official opening with the Canadian tourists in attendance in May.

The guest of honor at the dedication ceremony was the ambassador of Canada to Israel, Vernon Turner.

There was a presentation to the centre of a framed etching by George Raab, an award-winning Canadian artist, by his mother, Edith Raab of Toronto.

The etching, dedicated to the memory of the artist's father, Charles Raab, depicts Moshe Shmuel Raab, a great-uncle of the artist, defending the colony of Petach Tikva, the first Jewish agricultural settlement in Palestine, which he helped found in 1878.

The work was hung in the main lobby of the building.

The multi-purpose 2-storey social service complex provides facilities for the entire community, from infancy, early childhood, adolescence, parenthood, to senior years. The programs in this centre will embrace a gamut of activities.

Many of the participants in the tour now look forward to a trip to Edmonton, where the Pioneer Women Na'amat 7th triennial convention is scheduled to take place Sept. 9 to 11.

The theme of the convention will be "Expanding Horizons," and among the topics to be covered are: The New Zionism, the Human Element, Fund raising without Fear, Power Politics and Anti-Semitism.

Masha Lubelsky, head of Na'amat, Israel will deliver a keynote address and participate in all proceedings.

In addition to the plenums, delegates will meet in small "affinity groups" where there will be an opportunity to exchange ideas and experiences with others of similar age groups or who hold the same portfolio in council or club.

On the lighter side, a film presentation has been commissioned especially for the convention and will be viewed at the grand opening. A fashion show will feature garments which are designed and produced by students who attend Pioneer Women Na'amat Timon Vocational Schools.

The Edmonton hostesses will provide refreshments and entertainment reminiscent of Klondike days as well as a visit to the world's "biggest mall."

In accordance with the constitution and bylaws of the organization, a new slate of officers will be elected and installed at the closing banquet. A post-convention tour to Jasper and Banff has also been organized.

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Shelter provides a haven for battered women

By TAMMY KAROL

TORONTO —

For Israeli women, children and babies fleeing from the violence of an angry husband or father, 58 Sokolov Street in Herzliya is an ideal haven.

It houses the Carmela Nakash Women's Aid Centre, otherwise called the Herzliya Shelter for Battered Women, and can hold as many as 33 individuals at once.

The centre was opened by a group known as Combat Violence Against Women in May, 1977.

Director Ruth Rasnic named the centre after Carmela Nakash who was brutally slain by her husband on the premises on July 18, 1978. She founded the 100 square-metre refuge which holds a milk kitchen, washroom, bath and beds, to help as many of the estimated 150,000 battered women in Israel as possible.

In a recent interview Rasnic said that the battered women who come to the shelter are from every strata of society, from the wife of an Israeli diplomat to kibbutz women.

According to Rasnic, a majority of women in the shelter are from the low socio-economic sector as they have less resources to help them. They have been predominantly Jewish and from traditional backgrounds but a few ultra-Orthodox have also stayed.

Rasnic points out that some 80% of the residents are married before the age of 18 and a majority become pregnant afterwards, usually because the often older husband believes this will "keep her home and away from other men."

A number try to commit suicide because police or social workers have ignored their plight.

"Many women stay four to six weeks, then go home," Rasnic explained. "The women who stay longer, sometimes as much as one-and-a-half years, are afraid to go home. They are happy to get an apartment where they can live in peace with their children."

The centre is run by a staff of five workers sharing three paid salaries and some 15 volunteers who help the women by listening to them and/or caring for their children.

Moreover, there has been assistance from local welfare and community departments and Herzliya police have regarded any call for help from the shelter as a top priority.

The Herzliya municipality covered the shelter's rent bill for the first two years but no longer.

The shelter continues to exist on private donations from local and foreign individuals, charity funds, businesses and organizations.

Major overseas donors include U.S./Israel Women to Women, the New Israel Fund and the Rothschild Fund. In addition, funds are raised through cake sales, bazaars, fashion shows and theatre benefit performances.

"What is needed," Rasnic continued, "is half-way apartments or houses, like those that exist in other countries. An ideal situation is four months in the shelter for strengthening and returning the women to feeling part of the human race, and then a year in a half-way apartment.

"Two women and their children together could work it out with a little aid, before they are ready to do it alone."

To inquire about the Nakash Women's Aid Centre or to donate funds, write to L.O. — Combat Violence Against Women, 58 Sokolov St., Herzliya, Israel 46280. The phone number is (052) 83856.

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System helps pilots

HAIFA —

Technion's Faculty of Aeronautical Engineering has developed a flight simulator designed to help find ways of neutralizing the effect of the shocks and vibrations pilots are subject to at critical times.

The head of the research team, Prof. Shmuel Merhav, said that modern airplanes are subject to strong shocks and vibrations, especially when landing and particularly when landing on the deck of a ship, just when maximal precision is required of the pilot.

These shocks are characteristic of planes and helicopters as well as of tanks and ships. While it is impossible to prevent them, their negative effect on the pilot can be considerably reduced.

Merhav explained that these movements are hard to discern from outside, but are strongly felt by the pilot and badly effect his sight and operational ability. They make it hard for him to read his instrument board.

The space shuttle, Colombia was affected by such movements during one landing, and on some occasions they have caused accidents and even crashes.

In the Technion trials, a computer is programmed to "absorb" the vibrations, leaving the pilot unaffected. The research is to continue for two years funded by the Technion and the U.S. Air Force. Pilots who have tried the simulator were impressed by its performance.

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Tribute to Israel

Israel Family Counselling Association

Counselling group offers much needed services

By
JEFF ROSEN

Gathered outside the IFCA premises are from left: Helen Marr, immediate past-president; Chassida Golan; Carol Slater, board chairman of IFCA project in Tel Aviv; Roberta Lawee, past national IFCA chairman.

TORONTO — What started as a small voluntary organization to provide marital counselling for families with problems nearly 30 years ago, is today a thriving organization offering a multitude of services to Israelis.

The Israel Family Counselling Association was started by a small group of social workers and physicians who saw the need for marital counselling services. Operating out of temporary quarters and using their briefcases as filing cabinets, these professionals provided a unique service.

In 1973, the National Council of Jewish Women of Canada became actively involved in sponsoring the association. This allowed the agency to establish permanent quarters, hire staff and offer counselling during regular hours.

"IFCA's new location is a perfect one, being in the heart of Tel Aviv, and thus being accessible even by bus," Naomi Sharir, of the National Council of Jewish Women of Canada's Edmonton Section, said in a recent report to her association. Sharir recently spent a year living in Israel.

"I learned that the city of Tel Aviv provides free or next to free social services such as are provided by the IFCA. However, the city's inability to meet the demand results in long waiting periods though counselling is very urgent.

"The city therefore refers middle-income families to IFCA that charges for its services."

The agency provides many services, including pre-marital counselling, counselling for battered men and women, for groups of single parents, for families with mentally handicapped children, and group counselling for physically or mentally handicapped young adults who might consider leading an independent life.

Of all the services it provides, marriage counselling continues to remain prominent, as marriage breakdown continues to be a major problem in Israel, according to a report by the National Council of Jewish Women of Canada.

This is because of the type of lifestyle Israelis are forced to live. As each man is expected to serve in the army for up to one month annually, not only must the family as a whole survive actual physical separation, but the wife must assume both the child rearing and financial responsibilities.

The agency is also affiliated with the University of Tel Aviv and serves as a training centre for social workers and social work students.

New areas of programming include family life education, working with "populations at risk," and with retarded young adults and their families.

The family life education program is rapidly growing and is now being expanded into the areas of new settlements. In 1982, the association counseled 422 clients for 2,208 treatment hours and in the first 10 months of 1983 it had 2,000 treatment hours and 246 new applications.

As a recent addition to enhance the program, a Florence Greenberg Library of the Israel Family Counselling Association has been implemented to honor the memory of Florence Greenberg, who was executive secretary of National Council of Jewish Women of Canada for approximately 16 years.

The origination of this comes from funds raised to cherish her memory from family and friends.

The library will be an ongoing project of stocking current books, films, tapes and cassettes for the use of the students in the field of social work.

Contributions for this project may be made by sending a check to: National Council of Jewish Women of Canada, 1111 Finch Ave. W., Suite 401, Toronto, M3J 2E5.

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Tribute to Israel

Israeli firms make great strides

Weizmann praised for pioneering technology

REHOVOT —

"If Israeli research had developed differently, this country would be today a world leader in biotechnology," says Dr. Haim Aviv, who runs Rehovot's Biotechnology General.

Aviv maintains that Dr. Chaim Weizmann — a distinguished chemist who led the World Zionist Movement, was first President of the State of Israel and founded the Weizmann Institute of Science — was the father of modern biotechnology.

He says Weizmann was the first person to produce a modern industrial chemical by biological methods. His process for manufacturing acetone in this way for British munition makers during World War I earned him the gratitude of the British government and, legend has it, helped bring forth the famous Balfour Declaration (calling for the establishment of a Jewish National Home in Palestine).

Later, Weizmann's basic approach was used to manufacture synthetic rubber during World War II.

Aviv is amazed that Weizmann was able to develop his biotechnological methods because he was a chemist, not a biologist. Unfortunately, however, the research centre he established devoted itself to classical chemistry and virtually ignored biotechnology.

To be sure, there was some interest at the Daniel Sieff Research Institute, forerunner of the Weizmann Institute, in the production of antibiotics by fermentation methods. But, Aviv says, the work was stopped in the 1950s, when Sir Ernst Chain advised local researchers that it was too late to enter the field of antibiotics.

In fact, the world-wide antibiotics industry boom still lay ahead, Aviv points out.

Israel has only returned to biotechnology in recent years, so that most local companies are, at best, in the R&D stage. An exception is Bio-Yeda, known as Miles-Yeda Laboratories sold its share to the Israeli Yeda Research and Development Company.

Last year, Bio-Yeda's sales research and diagnostic products brought in $3 million, a figure which it expects to triple within the next few years. Its products — some spinoffs from research at academic institutions and others the result of inhouse R&D — include antibodies, immunochemicals, synthetic peptides and other reagents for biochemical and clinical laboratories.

Many of these items, particularly ultra-pure antibodies prepared with hybridoma techniques, serve as basic components for the medical diagnostic industry, and others as raw materials for pharmaceutical preparations.

Bio-Yeda's new products - development plans include monoclonal immunodiagnostics, immunohistology kits for pathology laboratories and veterinary diagnostic products.

Aviv's firm, set up primarily with funds provided by American venture capitalist Frederick Adler and officially headquartered in the United States, has a number of promising projects under way.

Its bovine growth hormone, based on a BGH gene isolated by an Aviv-led team while he was on the staff of the Weizmann Institute of Science, will be manufactured by American Cyanamid.

Bio-Yeda and Biotechnology General are both located in Kiryat Weizmann, a science-based industrial park adjacent to the Weizmann Institute of Science.

Also situated there is Interpharm and its subsidiary, Inter-Yeda, owned partially by the Yeda Research and Development. Interpharm and Inter-Yeda are linked to Ares-Serono, the European pharmaceutical enterprise.

Interpharm is active in the commercial exploitation of pharmaceutical grade human growth hormone from pituitary glands for the treatment of children with growth problems and, through Inter-Yeda, produces Frone, a human beta interferon by means of its own microcarrier cell culture technology.

Now it is developing a microcarrier cell culture technology for large-scale production of Frone in fermenters. In collaboration with the Weizmann Institute, it is also working on genetically - engineered cell growth inhibitors, polynucleotide segments and monoclonal antibodies.

Just four kilometres away from Kiryat Weizmann is the Israel Institute for Biological Research which, like Interpharm, is producing human interferon.

The Institute has also developed several genetically engineered bacterial strains for production of bovine interferon. Pilot - plant - scale production of the bacterial bovine interferon is now in progress at the Institute and it is soon to be evaluated in veterinary field tests.

A HELPING HAND

Some of the vacationing university students from Montreal who will be spending their summer at Shaare Zedek Medical Center helping out in the various hospital departments. From left: Eric Marmor, Murray Kornbluth, Cindy Hershon, Valarie Schneidman, Bonnie Blitzer, and Daryl Roitman.

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Tribute to Israel

Cautious judgments must be used

Flood of books on Israel show strain of self doubt

By
ARNOLD AGES

TORONTO — Israel's 36th anniversary year means a lot of things. For Israelis it means a double chai anniversary which finds the nation still anxious over a military presence in Lebanon, the menace of a revitalized Syrian army and — galloping inflation in the economy.

For the publishing industry, however, Israel's anniversary marks another kind of inflation, the multiplication of books on Israel, written, for the most part, by Israelis or those who have lived in the country for lengthy periods.

In the 1983-1984 publishing year, American and English presses will have flooded the market with more than a score of volumes dealing with the vexing problems of Israel in the Mideast.

While it is imprudent to generalize about the nature of the current literature on Israel, some cautious judgments may be essayed.

One of the things which emerges most clearly in the composite portrait is that those who write most eloquently and poignantly about Israel are clearly critical of the government of Israel and what they perceive as the growing dehumanization of the Zionist dream.

There are some conclusions that may be drawn from this admittedly incomplete portrait. One of the most obvious is that those who are in favor of Israel's current (and it should be recalled that the Begin government won two recent elections) postures are not represented in literary or journalistic circles or that if they are, their books have not had the good fortune to have been translated into English and distributed to the wider North American audience.

The second conclusion which might be drawn from the literature of self-doubt now emerging in Israel is that since the invasion of Lebanon in 1982, the country really has gone through a collective loss of confidence in the equilibrium of the Jewish state.

The books of commentary and criticism now pouring out of the publishing houses are the literary expression of the voices of outrage that were heard when 400,000 demonstrators protested against the savagery of the Shatila and Sabra massacres.

The anger, frustration and melancholia resulting from the Lebanese invasion have taken many different literary paths including journals, diaries, plays and essays.

The kibbutz movement's Shdemot, a journal of opinion, recently featured a number of testimonies on the Lebanese war offered by combatants.

The English version of the journal, available in North America, reveals story after story of anger, bitterness and the assertion of betrayal.

Authors killed

Some of the most touching of the letters excerpted in the publication were published posthumously since the authors were killed in the fighting around Beirut.

The loss of more than 500 Israeli soldiers in the war (and the wounding of many more) has prompted a flood of condemnatory prose on the part of Israeli journalists and novelists.

But it is not merely the death of so many young people which has precipitated the voices of literary protest; even more important is the perception, recorded in prose now, that a coterie of Israeli political and military people, manipulated public opinion for ends that were not evident at the outset of the 1982 conflict.

The third theme which animates the self-doubt genre now exploding in Israeli writing is that Israel's right wing militancy and its religiously inspired settlements policy are upsetting the humanistic impulses that have been associated historically with the Zionist idea.

Amos Oz, perhaps Israel's finest novelist, set the mood for the increasingly critical mood of Israel's writers when he wrote in, In The Land of Israel, that Jews must forgo the rainbow of messianic dreams . . . "Concede heavenly Jerusalem for the sake of the Jerusalem of the slums, waive messianic salvation for the sake of small, gradual reforms, forgo messianic fervor for the sake of prosaic sobriety."

Then in a passage of haunting introspection, Oz characterizes recent Zionist history in a startling way: "And perhaps the entirety of our story is not a story of blood and fire or of salvation but, rather, a story of halting attempt to recover from a severe illness."

Amnon Rubinstein does not view modern Israel in the same apocalyptic way that Oz does, but he is no less critical of the current affliction which he diagnoses in Israeli life.

In his essay, The Zionist Dream Revisited, Rubinstein, a member of the Shinui party in the Knesset and a former dean of the Tel Aviv Law School, rails against the way in which Orthodox religious elements in Israel are violating the spirit of Zionism through what he perceives as their dogmatism and inflexibility in matters political.

Rubinstein even claims that religious circles are cloaking their opposition to peace with ideological cloth and he quotes several Orthodox spokesmen, such as Rabbi Ephraim Zemmel, to show that religious elements are presenting the Jewish-Arab conflict in unnecessarily doctrinaire metaphors.

For Rubinstein, religious extremism produces a state of mind which prevents the search for practical solutions.

Shares anxieties

For Rubinstein, dogmatic positions from Israel's religious elements are an obstacle to a modus vivendi with the Arabs because they raise the level of debate to irrational levels.

"The early Zionists were not conscious of the fury with which the Arab occupants would reject the return of the old owners," says Rubinstein.

"But this rejection, as well as the boycott of the whole neighborhood, cannot alter the nature of the house which Zionism has built: a home and not a temple, a secular nation and not a sacred tribe, and not a recluse destined and willing to reside alone."

Daniel Gavron, author of Israel After Begin, shares much of the anxieties expressed by Rubinstein, but is more concerned with the divisions occasioned by the Lebanon war — to the point he says, where it has almost exhausted the nation's "moral reserves."

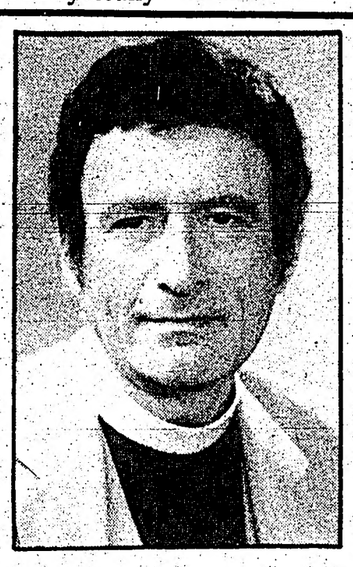
Gavron is the spokesmen for that large number of Israelis who frame their criticism of the government, not in philosophical reservations, but in practical concerns.

According to Gavron, the whole nation was in agreement with the pursuit of the PLO — but not to Beirut.

There, the author suggests, Israel's moral reserves were tested and found wanting. All the talk of "tohar haneshek," — purity of arms, says Gavron, was so much rhetoric when compared with the disagreeable acts which Israeli soldiers were forced to do, especially shelling of civilian population centres.

The author also quotes Israeli officers who claim to have observed widespread looting during the occupation of Lebanon.

"It may be that we will have to fight again to defend ourselves," says Gavron, "but never again must war be used when there is an alternative way. Never again must war be an instrument of policy."

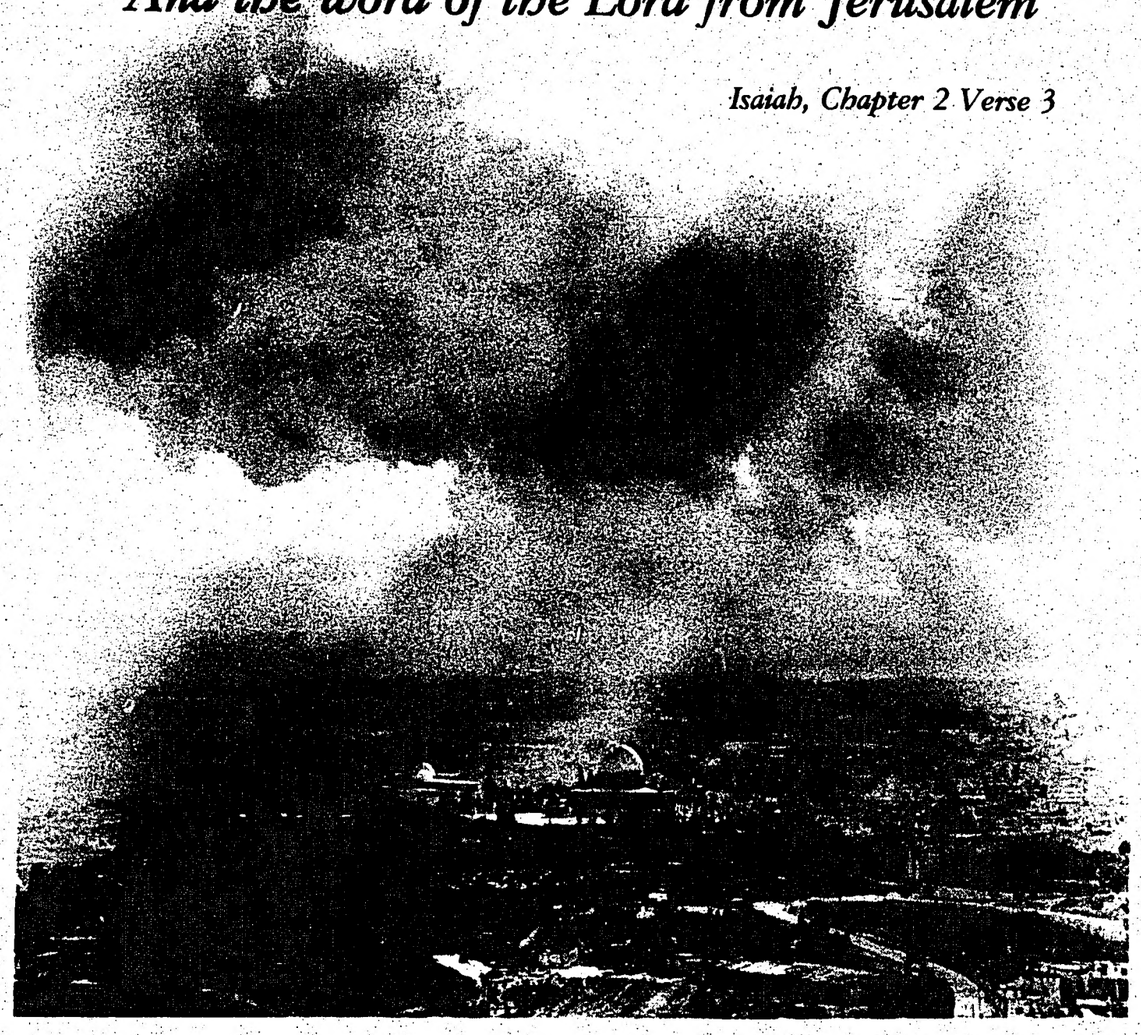


ROLAND DE CORNEILLE, M.P.

Am Israel Chai
עם ישראל חי

"For out of Zion shall go forth the Law
And the word of the Lord from Jerusalem"

Isaiah, Chapter 2 Verse 3



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Tribute to Israel

TRANQUIL SCENE

Moonrise over the Valley of the Cross in Jerusalem. [WZPS photo]

Moral values study

RAMAT-GAN —

A Toronto industrialist and renowned philanthropist, Joseph Tanenbaum and Israel's Bar-Ilan University have joined forces to create a new educational venture in Israel at Bar-Ilan.

Beginning this fall, the Joseph Tanenbaum Centre for Judaic Values and Moral Education will inaugurate a series of programs designed to heighten awareness of the moral values in Judaism.

The director of the new centre, Dr. Herbert Feder, formerly of Toronto, indicates that Bar-Ilan is the logical location for such a centre because it is the only university in Israel where courses in Jewish studies are obligatory.

While Bar-Ilan has long been offering a curriculum in which Jewish moral values are studied, the university, thanks to the generosity of Tanenbaum, can now look forward to expanding the focus of such studies.

The centre will be an interdisciplinary facility which will draw expertise from Bar-Ilan's Jewish studies, philosophy, psychology and political science departments. Scientific disciplines such as physics and biology will also have input into the programming.

Joseph Tanenbaum

In addition to formal study programs in the area of Jewish values, the centre will also sponsor research into the whole area of religious attitudes and their relationship to morals.

Educational materials dealing with moral issues will be prepared for elementary, high school and adult education constituencies.

As part of its outreach program, it will be publishing a journal devoted to Judaic values and moral education. The journal will invite a broad spectrum of opinion on the relevant moral issues in Israel and the Diaspora.

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Tribute to Israel

Canadians tops in support for Shaare Zedek

Hospital's Canada Floor honors contributors

TORONTO —

On a per capita basis, Canadians provide more support for Shaare Zedek Medical Center than residents of any other country in the world, according to Dr. David Maeir, former director general of the Jerusalem-based hospital.

In recognition of this generosity, the seventh floor of the hospital has been named the Canada Floor, with plaques acknowledging gifts by Canadians adorning several walls in the main corridor.

Moreover, Dr. Michael Rosenbluth, current director general of Shaare Zedek, and Dr. David Frankel of the department of anesthesiology, are both former Torontonians.

Founded by German and Dutch Jews at the turn of the century, Shaare Zedek was the first Jewish hospital outside the old city walls of Jerusalem.

Since its earliest days, the institution has relied on the interest and support of friends in other nations, first to develop and then maintain very high standards of care and treatment.

The Canadian Shaare Zedek Hospital Foundation was established over 20 years ago in Montreal. Currently, there are active chapters in Montreal, Vancouver, Winnipeg and Toronto (where the national office is located).

Sam H. Blank is national president and Kurt Rothschild serves as chairman of the board. Marlena Altbaum is president of the Toronto Women's Division. Quebec Board chairman is David Azrieli and Raphael Fleming is Montreal Chapter president. Vera Salzberg is president of the Montreal Women's Division. Joseph Wiesenthal serves as president of the Winnipeg Chapter and Dr. Abraham Bogoch fills this position in Vancouver.

The Foundation's most recent function was a Salute to Excellence luncheon in Montreal, at which Miriam Berger, Mila Mulroney and Marie Josee Drouin were honored. Special guest speaker was actress/author Susan Strasberg, who is affiliated with the American Committee for Shaare Zedek Hospital, Los Angeles division.

The dinner-dance held recently at Toronto's Royal York Hotel to establish the Sara and Al Waxman Center for Maternal and Fetal Medicine at Shaare Zedek was an unqualified success.

Close to 1,000 people attended and approximately $750,000 was raised for the new facility, which will treat women with high-risk pregnancies and train additional professionals in the new science of fetology.

Among the other major projects which have been funded by Canadians at the Shaare Zedek Medical Center are the Wolinsky-Bessin Institute for Research in Molecular Biology, Assia Medical Halachic Institute, Toby and Henry Battle Cancer Research and Leukemia Research Centre.

Mel and Marilyn Lastman Department of Surgery, Mandell Research Institute in Parkinsonism and Related Neuro-Muscular Disease, Rabbi David and Mrs. Sue Monson Department of Laboratory Medicine, Rhea and William Winston Chair in Family Medicine, Johanna and Henry Zagdanski School of Nursing Library and the Emergency Department Service endowed by the Bathurst Lawn Memorial Association.

Thousands of individuals, families and corporations have also endowed other projects, services and medical equipment, often honoring special events or individuals, or as memorials.

The Foundation has a wide range of cards and certificates which are sent in acknowledgement of gifts. In addition, plaques are installed at the Medical Center itself in appreciation of all gifts of $3,000 and more.

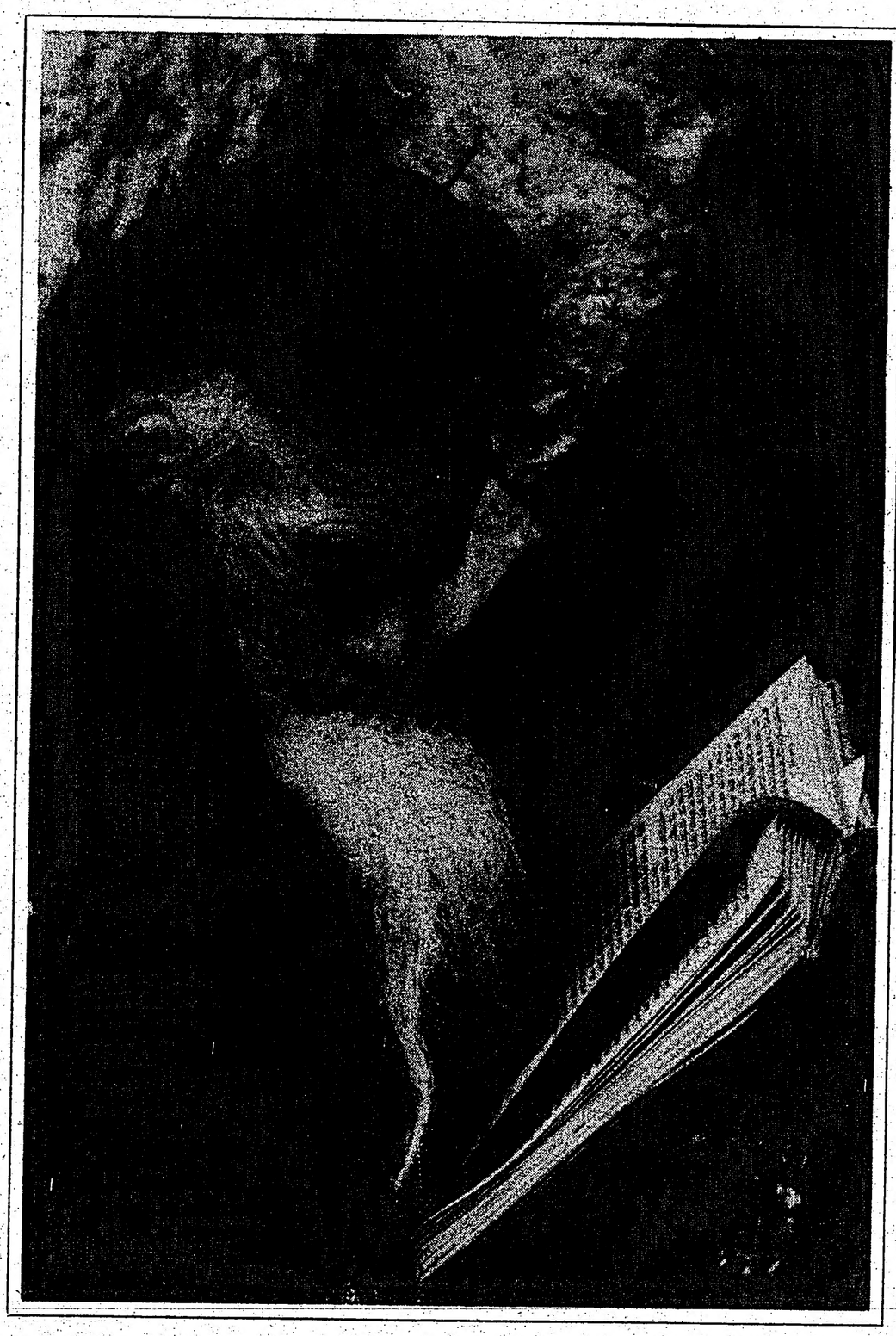
Major donors of $25,000 and over are considered "founders of Shaare Zedek;" their names are engraved on a special founders' wall in the rotunda of the hospital's main lobby.

Members of all of the chapters are currently planning projects for the future.

The Toronto Women's Division have scheduled an afternoon tea and fashion show for Wednesday, June 13 at the home of Samuel and Dorothy Black, 414 Vesta Drive. Fashions will be by Winston and proceeds will be used for the Shaare Zedek Neonatology Department.

For information on Shaare Zedek, affectionately known as Jerusalem's "Hospital with a heart," call 781-3584 in Toronto, 486-7301 in Montreal or 284-6620 in Winnipeg.

Dr. Monty Zion, chief of Shaare Zedek's department of cardiology, examines a heart attack victim. Much of the equipment in the cardiac centre was donated by Canadians. Dr. Zion's daughter is a resident of Thornhill.



"And ye shall dwell in the land that I gave to your fathers . . . . . and ye shall be My people and I will be your G-d".

Ezekiel, Chapter 36, Verse 32

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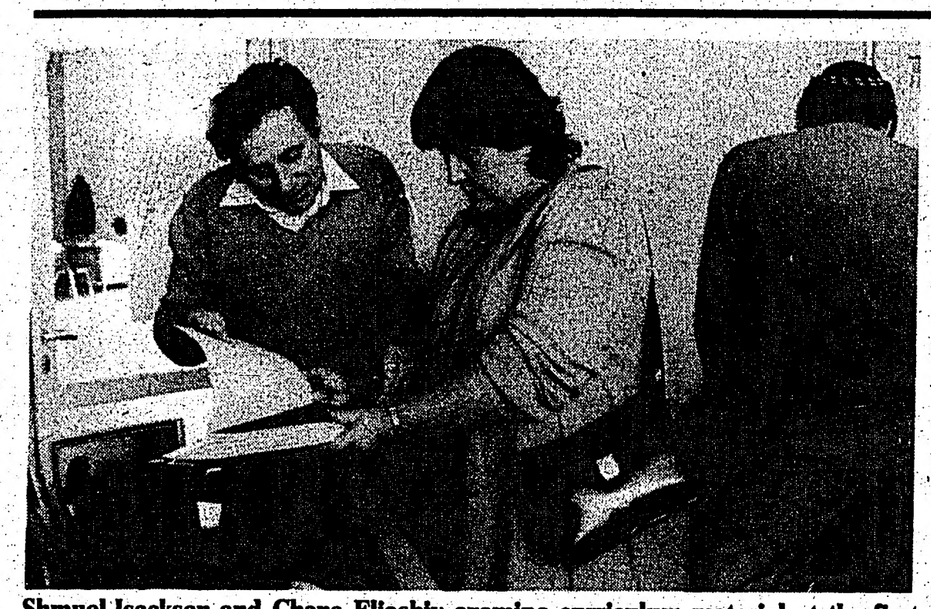


Shmuel Isackson and Chana Eliashiv examine curriculum material at the first Principals' Seminar at the Melton Centre.

Hebrew U conducts 1st Principals' Seminar

JERUSALEM —

Chana Eliashiv, director of Hebrew studies for the United Talmud Torahs of Montreal, and Shmuel Isackson, principal of the Herzliah-United Talmud Torahs School, recently took part in the first Principals' Seminar on Jewish Values Curriculum at the Hebrew University of Jerusalem's Melton Centre for Jewish Education in the Diaspora.

The Melton Centre's Jewish Values Curriculum series, hailed by Jewish and general educators as a breakthrough in the field of values education, addresses moral and religious questions by seriously examining traditional Jewish sources.

"The material is not like anything we have had before," said Eliashiv. "It's a new approach. I particularly like it because we can take what we need from it and tailor it to our school.

"The material makes both the issues discussed and the Talmud more relevant to the lives of the students. Most values education misses the point in teaching values.

"We have tried several units experimentally in Montreal. The teachers love it and the students love it."

The 16-unit series, created over the last five years by a team headed by Dr. Michael Rosenak, tackles such potentially difficult subjects as violence, anti-semitism, the Jew in the modern world, responsibility and compromise, the role of tradition and prayer and life after death.

Students look at Talmudic debates on these subjects and create classroom dialogues over the issues. Teachers' guides are published in Jerusalem in English, Hebrew and Spanish and classroom materials are later tailored to each school.

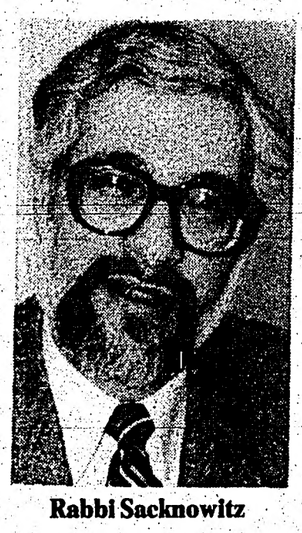
The Melton Centre has become the hub of international efforts to upgrade Jewish education. Besides curriculum development, it specializes in teacher training, research in Jewish education, and educational consulting services.

A worldwide research conference on Jewish education will be held at the centre June 24 to 29.

Rabbi praises Melton Centre

TORONTO —

The Melton Centre for Jewish Education in the Diaspora at the Hebrew University of Jerusalem "will be the most exciting centre of Jewish education in the world," according to Rabbi Howard Sacknowitz, guidance director at the Community Hebrew Academy of Toronto (CHAT).



Rabbi Sacknowitz

Sacknowitz was a student at the Melton Centre during his sabbatical year in Jerusalem. He also gave one lecture about CHAT to his fellow students.

"I had to explain to them what our guidance department does here — most schools there don't have one. In terms of priorities, it's low on the list," he said.

Sacknowitz said that Canada is not making as much use as it could of the programs and curricula being developed by the Melton Centre.

He added, however, that the quality of Jewish education in Toronto is so high that a lot of problems he heard discussed by colleagues from around the world didn't really apply to the local situation.

"The important thing is to have someone there if we need someone," Sacknowitz said. "They're trying out different kinds of things — that's what I find most exciting.

"They're working now on how to instill Jewish values into the Golah (Diaspora) by use of various texts. They have an approach to midrash to show how the rabbis dealt with the problems we have today by use of midrash, so students realize midrashim aren't bubbemeises."

Sacknowitz said Melton materials cut across denominational religious lines, so that anyone who is "open to new methodology" can use them.

Emunah Women of Canada

Organization changes name

TORONTO —

Until recently, it bore the cumbersome name of the Mizrachi Hapoel-Hamizrachi Women's Organization of Canada.

But at a national convention held this year at Grossinger's Resort in the New York Catskills, the name was officially changed to Emunah Women of Canada.

By whatever name, it continues its 48-year-old tradition of helping improve the quality of life of Israel's children and its underprivileged.

Its story begins in 1936 when the first chapter of the Mizrachi Women's Organization of Canada was formed in Winnipeg. At the same time, Hapoel Hamizrachi chapters were being formed in Montreal, Toronto, and Ottawa.

In 1961, the two organizations merged to become Mizrachi Hapoel-Hamizrachi Women's Organization of Canada.

Today there are 40 chapters in nine cities, with the head office in Montreal.

To help in building Israel within a religious framework is its ideology and goal. The multitude of underprivileged children are the main focus of the organization. A vast network of day care centres, nurseries, kindergartens, afternoon clubs, vocational schools, and community centres have been built and are being maintained throughout Israel, plus a children's village.

Innovative programs developed

Children from the age of three months to 18 years are exposed to an authentic religious education and environment that fosters the development of self-respecting, responsible, and well-adjusted individuals.

It is affiliated with the World Emunah Religious Zionist Women's Organization [head office, Jerusalem], which serves as an umbrella for 19 countries.

With 80,000 members, World Emunah uses innovative programs to strengthen religious consciousness in Israel, and to break the cycle of poverty of new immigrants from Arab and African countries.

These objectives are met through vocational and academic training for girls, adult education, senior citizen's programs, and other much needed social services.

Their "tehilla" literacy program is unique in terms of bringing the new immigrants into the 20th century, while encouraging them to preserve their own cultural and religious heritage with dignity.

At its convention, Emunah Women of Canada installed their new executive. National president is Bess Silber of Montreal. National vice presidents are: Miriam Novick, Montreal; Bayla Aspler, Montreal; Sue Magder, Toronto; Esther Steinberg, Vancouver; Clara Badeker, Edmonton; and Rose Pritzker, Halifax.

Miriam Stern, Montreal, is National Treasurer, and Edith Rothschild, Toronto, continues as chairman of the national board.

"It is hoped that by identifying with World Emunah, not only in deed but in name, a new era will be ushered in where the idealism of old will meet the challenges and tasks of the 80s and beyond," Rothschild says.

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"Tremendous & highly worth seeing. One of our best evenings." – *Irv. Helpert, Toronto Hebrew Benevolent Society.*

"His concerts are filled with thought-provoking songs. High energy 50's rock 'n' roll. A folksinger & all around entertainer. Just a fantastic experience!" – *Holy Blossom Temple, Singles Newsletter.*

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ORT gives solid training to students in high tech

TORONTO —

Most Jewish Canadians don't have to be told that the initials ORT stand for Organization for Rehabilitation through Training.

But the Women's Canadian ORT and the Men's Canadian ORT generally equate those initials with HT — signifying High-Tech.

They're all concerted in helping Israeli students develop a sophisticated grounding in modern technology.

Today, ORT Israel is the largest non-governmental training network in the State, operating over 100 schools which serve 78,000 students annually.

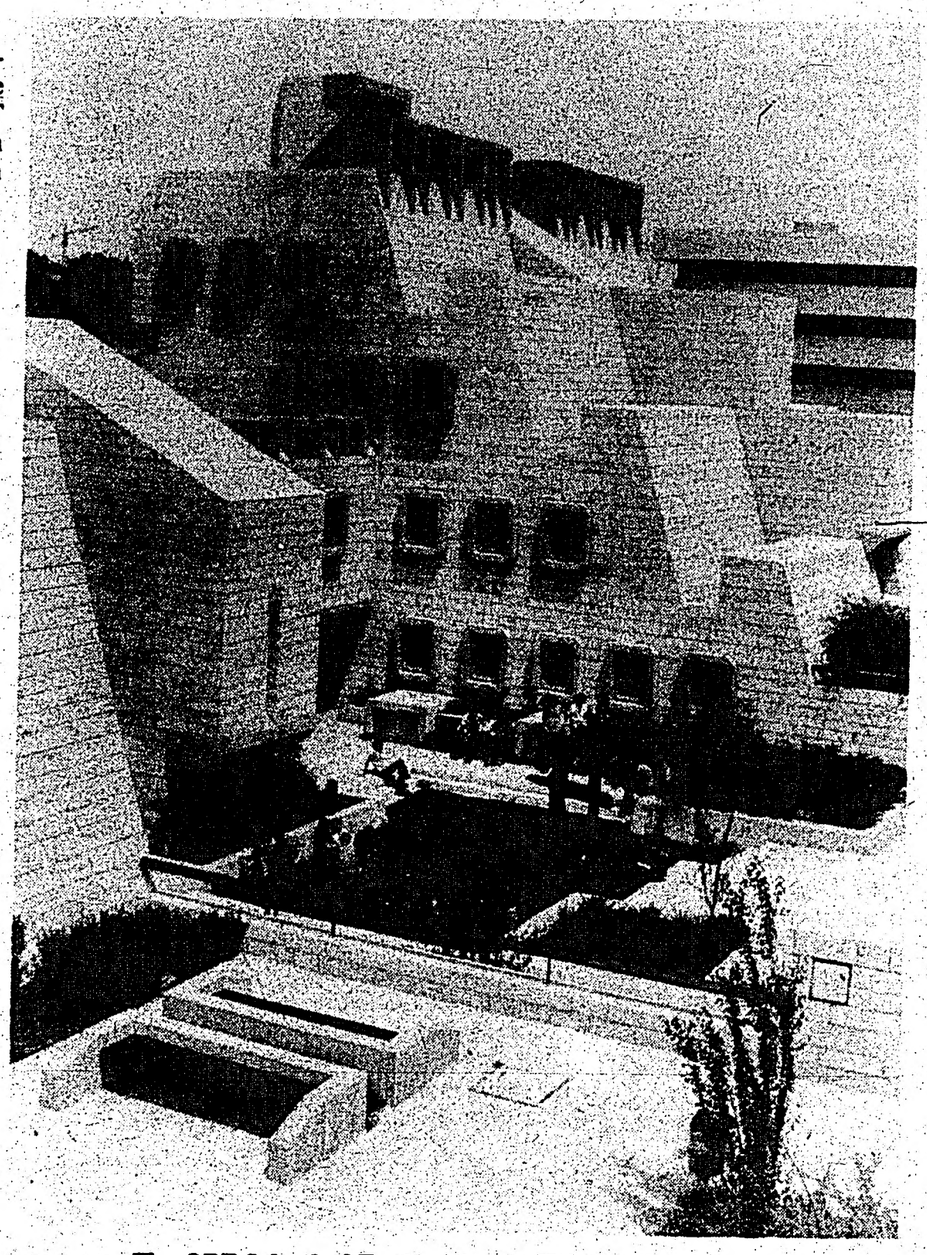
One quarter million Israelis — or one-sixth of Israel's entire work force — have received ORT training somewhere in the world, attesting to the importance of ORT's role as a mainstay of Israel's economy and national strength.

But ORT's past accomplishments are not tomorrow's. "Technology" is the password for the future. ORT's mandate is to ensure that ORT programs keep abreast of scientific developments, so that its students can deal with the new technologies and the challenges they bring.

This dedication has played a large part in helping to build Israel's high-tech industry, among the most sophisticated and successful in the world.

ORT Israel's emphasis on high technology training has played a vital role in producing the high proportion of the nation's labor force (some 20%) who are involved in these fields (in contrast to 14% in the U.S. and 10% in Germany).

In a country with limited natural resources and labor force, the Israel of the 1990s will have to rely increasingly on science-based industries and the new technologies of robotics and micro-processing to strengthen its economy and to maintain its lead in the international marketplace.



The ORT School of Engineering at Hebrew University.

By the end of this decade, forecasts place the demand for high-tech personnel in Israel at twice the number who graduate from all its institutions.

The ORT School of Engineering, on the campus of the Hebrew University in Jerusalem, is the flagship for the entire technological educational system in Israel.

With 1,500 students currently enroled, it provides secondary and post-secondary training for those who wish to combine classical education with modern technologies.

The engineering complex at the school includes advanced industrial, nuclear and medical instrumentation technologies. When the facility is completed, the expected annual enrollment will be 2,500 students.

ORT Israel's new dream is focused on the town of Carmiel in the upper Galilee. Carmiel is being planned as a high technology and scientific development centre.

This Israeli "silicon valley" will lay the foundations for a society geared to large scale development of science-based high technology industries in the entire region.

ORT is currently planning to establish a comprehensive junior and senior high school and post-secondary technical college, which will also serve as an international school, accommodating students from Canada, the United States, Latin America and Europe.

Best Wishes

to the State of Israel

on its 36th Anniversary

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Tribute to Israel

Yad Vashem's summer course

Canadians play key role in teaching Holocaust

By
DAVID BIRKAN

JERUSALEM —

Canadians have figured prominently in Yad Vashem's annual summer course for educators, teaching the Holocuast, says coordinator Elly Dlin, a native of Edmonton.

One of the internationally renowned lectures for the 4-week session, which this year begins July 5, is Emil Fackenheim, of the University of Toronto and also of Jerusalem's Hebrew University.

Fackenheim, a survivor, is noted for his lucid philosophical exploration of the significance of the Holocaust for the Jewish people and for their relationship to God and humanity.

Fackenheim will lecture on God's presence in history.

One of the many teachers attending the course this year — most from the United States — is Frank Bialystock, of North Toronto Collegiate.

Bialystock, a member of the Toronto Jewish Congress' Holocaust Remembrance Committee, co-authored an interdisciplinary curriculum for the Toronto Board of Education on teaching the Holocaust in high schools.

The 200-page document is titled The Holocaust and its Contemporary Implications.

Bialystock's partner in the project was Barbara Walthers, a fellow teacher at North Toronto. Walthers attended the Yad Vashem course last summer.

Also attending the course in 1983 were:

- **Aviva Caiserman, drama and Yiddish teacher at Cote St. Luc's Bialik school.**
- **Sam Stollman, professor of English at the University of Windsor.**

In 1982, Harold Lass, head of Northern Secondary School's English department, in Toronto, took the course.

Six credits may be obtained, in conjunction with the Hebrew University, at undergraduate or graduate level.

Said Dlin: "People coming to the course get to hear the best lectures anywhere on the subject of the Holocaust. They couldn't get a better staff anywhere in the world."

Other lecturers include:

- Gideon Hausner, chairman of the Yad Vashem Committee, who was chief prosecutor in the trial of Adolf Eichmann.
- Yehuda Bauer, head of the Hebrew University's Institute of Contemporary Jewry, who has chronicled various aspects of the Holocaust.
- Martin Gilbert, English historian, biographer and cartographer, whose recent works on the Holocaust have earned popular and critical acclaim.
- Frank Littel, a history professor at Temple University in Philadelphia, Pa.
- Pesach Schindler, head of the Centre for Conservative Judaism, in Jerusalem.
- Rabbi Eliezer Berkowitz, a former spiritual leader in New York City, and author of Faith After Auschwitz.
- Ozer Shield, head of Haifa University's social psychology department.
- Anushka Freeman, a Lithuanian-born survivor of the Holocaust.

Each will deliver one or more lectures in the 120-hour program of lectures, audio-visual presentations, workshops, discussions and evaluations. Topics to be explored include:

- **The growth of anti-semitism.**
- **The Nazi rise to power.**
- **European Jewry on the Eve of World War II.**
- **The gamut of ghetto life.**
- **Jewish resistance.**

Heavily represented among the program's lecturers are Yad Vashem's own researchers and other staff, including Yitzchak Arad. The latter, director of Yad Vashem, will give a talk on armed revolts in the death camps of Treblinka and Sobibor.

Yad Vashem, in west Jerusalem, is Israel's leading documentation, artifact and program centre on the Holocaust.

Parallel to the teachers' course is a study group on anti-semitism, for students, academics and laypeople, also illustriously presented.

Cost of either course is $125, (U.S.) which includes registration. Cost of the six credits, optional, is another $120. This year's course is filled.

Registration for the 85 course begins in the fall, and ends by the following March 1.

Inquiries may be addressed to: Department of Education, Yad Vashem, POB 3477, Jerusalem, Israel 91034.

For those requiring it, accommodation can be arranged.

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In October, 1983, a third branch was opened in Montreal at 5178 Queen Mary Rd.

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Tribute to Israel

Woman expert in naval engineering

Russian emigre finds new life at the Technion

By
CARL ALPERT

HAIFA —

Every Russian Jew who comes to Israel can tell a dramatic and often touching story. Irina Boguslavsky has a tale of her own.

She was born in Leningrad into a family that was Communistic and had early discarded its Jewishness. Her children bore names like Vladimir and Nina because her family wanted nothing to mark them out as Jewish. Yet, as she looks back upon it now, she had felt anti-semitism ever since her early childhood.

Her father, though a loyal Communist, sought to build a protective wall around her, but in vain. She was denied the opportunity to study electronics because she was Jewish, and instead went into the field of naval architecture, which apparently did not appeal to other Russians. Her husband was in a related field.

She rose rapidly in her profession, but when in 1972 she decided she wanted to go to Israel, her very success stood in her way. She knew too many Soviet naval secrets, it was said, and permission was denied. The request to emigrate also cost her her job.

She worked as an elevator operator and as an apartment house handyperson. Being an engineer, she could also repair the elevators when they broke down. Her husband became a postman.

In 1977, for one of those inexplicable Russian reasons, perhaps a mistake, she was permitted to leave with her family. She had heard of the Technion, but did not realize the great extent of its program, and on arrival in Israel took a job as a laborer in a factory.

It was only later, by chance, that she discovered that the Technion also did work in marine engineering. When she showed up with her diplomas and her doctorate and report of her experience, they leaped. Where had she been? There was urgent need for people like her.

During her first laboratory work in Haifa she made certain recommendations, and advised what the research results were apt to be. Her colleagues were skeptical. She had not been permitted to take out of Russia any of her classified research papers, and all her experience was in her head.

However, the research was conducted as she advised. Based on their studies and the data which she had reconstructed from memory, they were amazed to find that she was right.

Some years later, she discovered in the Technion library an English translation of one of her papers originally presented at a symposium in Moscow in 1971 and published in the Akuticheskii Zhurnal.

She recalls that at the time there had been doubt whether she should be permitted to take part in that symposium because of the secret nature of her work. She rushed to show her Technion department head the translated paper as "evidence" of her proficiency. He waved it aside. "We don't need such evidence any more," he said.

From the published document we learned what she did not tell us: that for 17 years she had worked at the highly mysterious and secret Krylov All-Union Central Scientific Research Institute in Leningrad.

Now she is a senior staff member with technion's Coastal and Marine Engineering Research Institute and is producing new scientific literature.

She is also carrying on a campaign to convince government authorities that the Technion has both the staff and the facilities to execute almost any marine or naval research required, thus obviating the need to place orders overseas.

Yet, she was told, there is more confidence in the research seal of a Dutch shipyard.

Strange, she mused. In Russia everyone thinks the Jews are awfully smart. Here the Jews seem to think the goyim are smarter!

Sometimes economy is made an issue on major construction. It is not cheaper in Europe, she insists. Indeed, after you get through paying unemployment compensation to the discharged Israel shipyard workers, the cost to Israel is much higher.

She recalls one order on research into ship drag which Israel had placed with a Hamburg shipyard because of its reputation, and despite her claim that the staff in Haifa could do the job as well.

Dr. Boguslavsky decided to make this a test case. Technion built a model, according to specifications, only one tenth the size of that required in Germany, and hence at only one tenth of the cost.

Her system and methods were utilized, and the staff came up with a detailed set of findings. The report from Hamburg, produced at great expense, finally came in — and the results were identical.

Had she ever considered going to America? Her reply was swift. She did not leave the Soviet Union to exchange one Galut for another. Some of her friends did go the U.S., and the correspondence between them has dwindled away.

"They know how we feel about their being there," she said. "Many of them are not happy, and perhaps ashamed to write. Others have "succeeded" in the American sense. Perhaps they have a bigger car than I do. What's the point? Is the size of the car a criterion for finding fulfilment in life?

She now has an Israeli sabra grandchild — whose name is Rachel.

U.S. data on war criminals

Records are given to Israel

By
JOSEPH POLAKOFF

WASHINGTON —

Whether Yad Vashem, Israel's remarkable depository of documentation in Jerusalem on the Holocaust, or the U.S. Holocaust Memorial Council should receive data relating to U.S. prosecution of Nazis and collaborators found in America was resolved when they were given to the Israeli institution.

In a ceremony in his office at the Department of Justice, U.S. Attorney General William French Smith placed in the hands of Israeli ambassador Meir Rosenne an engraved wooden box.

In it were microfilms of data on U.S. investigations and completed or pending prosecutions of Nazi war criminals found living in the United States. Thirty cases are at present in litigation for deportation or denaturalization of Nazis or their collaborators who allegedly were involved in the slaughter of six million Jews in the Hitler period because they were Jews.

Most of the defendants involved in the pending cases were allowed to enter the U.S. by illegal entry, false papers or false statements to obtain U.S. nationality. The cases are being pursued by the Department's Office of Special Investigations directed by Neal M. Sher.

Smith said at the presentation that "for obvious reasons, the first country that we approached was the State of Israel" since many survivors of the Holocaust are living there. "These records will serve as additional proof that what happened during the days of the so-called 'Final Solution,' he added, "will remind us that this should never happen again."

In receiving the data with an expression of appreciation, Rosenne said he accepts "this evidence, these records on benalf of those six million Jews, among them more than one million children, who died in the concentration camps, in the gas chambers."

He noted that this was not a matter of vengeance "but in order to leave to following generations the memory of these horrors and the hope that it would never happen again."

Computerized heart studied by scientists

HAIFA —

A 3-dimensional computerized model of the heart, based on the mechanical, electrical and chemical characteristics of the heart is currently being developed by Technion scientists at the department of biomedical engineering.

The model will be used as a study tool, enabling better classifications of the heart functions, according to Prof. Shmuel Sideman, who heads the project. These analyses will eventually aid scientists in the diagnosis and treatment of heart diseases.

The computerized model will permit the study of pathological phenomena in short time intervals. A heart attack that occurs over a period of 10 years may be portrayed within minutes on the computer. By adding the computerized picture of the heart to other pictures from existing diagnostic systems, such as ultrasound and radiograph, a quantitative diagnosis of the patient's heart can be defined.

Various aspects of the project are being examined by an interdisciplinary research team at the Technion, including engineers, physicians, architects, faculty members and students.

* * *

A new technology designed for analyzing electroencephalograms (EEG), will enable scientists to study disturbances more accurately and efficiently. EEG readings, which measure the brain's electrical activity, are used to determine sleep conditions and the effects of tranquilizers and sleeping pills.

Dr. Isak Gath, of the Technion's Diagnostic Laboratory for Sleep Disorders at the department of biomedical engineering, has developed a computerized method of analyzing EEG recordings.

Previously, the EEG measured an 8-hour sleep period producing lengthy read-out papers. The interpretation of the information depended on the subjective judgment of the doctor or researcher, and small details were often difficult to detect for analysis.

With the help of the computer, the brain activity is electronically analyzed while the patient sleeps. Results are provided instantly, and after a 15-minute sleep period, the doctor has a 1-page, easy-to-read print-out to diagnose information.

Several European sleep laboratories have already purchased this new technique.

MESSAGE FROM
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Jerusalem pavilion plans Citadel spectacular

music

By RICK KARDONNE

An electrifying, inspiring sound and light show direct from Israel will be the featured attraction at the 1984 Metro Caravan Jerusalem pavilion at the Bloor JCC (750 Spadina Ave.), opening to the public June 23 at 9.45 p.m. and closing June 30 at the same time. It will be closed during Shabbat.

The sound and light show will resemble the one which has thrilled millions of tourists at the Citadel near Jerusalem's Jaffa Gate. It promises to be a stunning vehicle for illuminating the centrality of Jerusalem, the City of Peace, to Israel as a light unto the nations.

The main live entertainment attraction will be the familiar, articulate hostess-producer of MTV's Chai Jewish program, Batsheva Paul. Also present will be the increasingly - popular singer-reconteur Ronnie Abrams. Comic Valerie Kates will entertain between sets.

As in previous years, the sponsor is B'nai B'rith under the direction of Albert Resnick.

* * *

Rudolf Barshai, former conductor of the Moscow Chamber Orchestra, who, upon immigration to Israel, assumed leadership of the New Israel Orchestra (now the Israel Chamber Orchestra), has been named conductor of the Vancouver Symphony.

The VSO board is highly optimistic that Barshai will "make the VSO (which has the largest subscription list outside of Israel) into a world-class orchestra."

* * *

Highest praise is due the Holy Blossom children's choir, under the direction of Temple Emmanu-El's Amy Gilbert, whose role in Holy Blossom's performance of Sol Zim's The Joys of Shabbat featuring Cantor Benjamin Z. Maissner was as ideal as can be expected.

The intricate vocal counterpoints and harmonies skilfully yet cheerfully executed by the young choir displayed an admirable degree of preparation, underscored by natural enthusiasm. While there was a supporting adult choir behind, this support seemed only necessary to provide bass voices and volume. The children's choir definitely carried the show.

While the Zim Oneg Shabbat service contains much upbeat modern chassidic-style minor key melodies with spirited nigun passages, together with some melodious slow passages, it could nonetheless benefit from more melodic variation as many of the segments musically sound alike. The traditional Jewish musical spectrum is much wider than this service would indicate.

* * *

Sid Robinovitch's Hazan et Ha'Olam, from Three Songs from Medieval Jewish Life — the world premiere of the 1984 music commissioned by the music committee of the Toronto Jewish Congress — is a brief, lively, charming English madrigal-style ditty whose English title translation, The Generous Bridegroom, suggests the gay spirit which is further heightened by a fast multi-part vocal arrangement.

It was performed by a combined 6-choir ensemble at the annual TJC Concert of Choral Music at Beth Emeth.

The outstanding selection of the evening was the Beth David B'nai Israel Beth Am Choir's rendition of O. Julius' Tal, thanks to a stunningly emotional performance by resident Cantor Hesch Mayersdorff and a hauntingly powerful musical dialogue between him and the choir.

Beth Emeth's soloist Jason Machtlinger's lyrical counterpoint with Cantor Louis Danto in Kedushah by C. Heller and B. Freedman was memorably sensitive.

Nancy Tlelfer's B'not Tzion, performed by Beth Emeth's Zemer Chorale, was well-constructed but often sounded too somber in mood for the idealistically romantic undertones of the Mishnatic text.

The repertoire of the other participating choirs, the Heritage Singers, Temple Sinai and Beth Tzedec, consisted mostly of counterpoint arrangements of folk standards.

* * *

The threat of doom, the O'Keefe Centre stage hands strike, had passed. And so, with the Met coming to town, the opening celebration concert of the Toronto International Festival swung into high gear and high spirits last week at the Ontario Place Forum.

Even the weather was a good omen: at last, the sun shone and it wasn't cold.

In contrast to the international tone of the festival's major attractions such as the Met, the opener, launched by brass band greetings of God Save the Queen to Lieutenant - Governor John Black Aird and his predecessor, Pauline McGibbon, was an all-Ontario affair, presenting an ideal upbeat Ontario image of a homey-rustic stolid but liberal cosmopolitanism rooted in Victoria.

The only oversight in this flourish of festive dignity, which featured a huge combined choir, brass fanfare-band and the Toronto Dance Theatre, was the lack of printed programs for the audience. Since there were no verbal introductions, how was anybody supposed to know who was performing what?

At least the press and VIPs received a small card with the list of performers and composers. Still, there was no program. So everybody was asking: "Who now?"

By sheer coincidence, I happened to be sitting next to the director-coordinator of the concert, Nicholas Goldschmidt. Hence the accuracy of this report.

If Aaron Copland had grown up in Scotland rather than America, he probably would have composed a piece similar to Milton Barnes' commissioned - for - the - occasion Poems, set to verses by Alan Sangster.

This lively melange of Highland-style airs, jigs and slower choral ballads is permeated by an optimistic modern mood. Especially praiseworthy is a syncopated choral counterpoint in the midsection whose repetition, because it creates a mood of buildup, holds increasing interest.

If not for the colorful costumes of David Earle's Toronto Dance Theatre ensemble, the folk choreography, though always high spirited, would have become boring because it dramatically progressed nowhere.

Maureen Forrester was in finest form, supported by a combined choir of 1,000 voices, in her performance of one of Beethoven's most original-harmonic masterworks: The Heavens Praise The Lord's Endless Glory.

She returned to lovingly perform Schubert's beautiful Serenade, under the baton of Jean Ashworth-Gam, whose earlier renditions by the combined children's choir of homages to northern Ontario, black flies and all, injected a touch of the pageantry.

Robert Desrosiers' solo dance piece to a polyrhythmic abstract flute recording represented the role of the avant-garde in Ontario's present cultural mosaic.

While Harry Somers' Gloria was the only specific denominational (Catholic-subject) work in a repertoire whose other religious works (such as the aforementioned Beethoven) could relate either to Jews or Christians, the concluding choral anthem by Canada's pioneer composer-laureate, Healey William (whose background is High Anglican), with its references to the centrality of Jerusalem and redemption of Zion, can in all fairness be defined as falling lyrically within the category of Jewish content.

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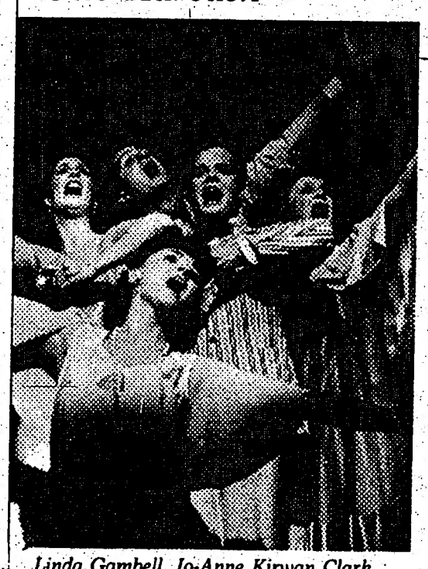

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Arts

Medieval poems a source

Composer finds inspiration in the past

By PAUL LUNGEN

TORONTO —

Brandon, Manitoba is not noted for spawning many composers who look to medieval Judeo-Spanish poetry as a source of material for their work, but in the case of Sid Robinovitch, that unlikely combination is personified.

One year ago, Robinovitch composed Shir Hanagid, a cantata based on the poems of a 10th century Jew — Samuel Ibn Nagrella.

Several years before that, he did a program of arrangements of Judeo-Spanish music, both vocal and instrumental, for a 1-hour show on CBC AM and FM radio.

And for a recent event at the Beth Tzedec, Robinovitch again looked to the distant past in composing Three Songs From Medieval Jewish Life, performed at the Toronto Jewish Committee's annual choral concert.

Robinovitch's musical versatility allows him to arrange a variety of styles of music — including Judeo-Spanish — and write his own original music as well.

Gave up teaching to work on music

Despite his talents as a composer and arranger, for years there was little indication he would make a career out of music, especially when he left his home in Winnipeg and enrolled at the University of Illinois as a post-graduate in communications.

Several years later, Robinovitch was working as an assistant professor at York University, teaching social sciences but taking courses in composition and orchestration from Samuel Dolin on the side.

Eventually, he began composing small pieces and setting poems to music.

Finally, in 1977, after seven years as an assistant professor, he gave it up and devoted himself fulltime to music.

Now, he estimates, about 30-40% of his compositions have a Jewish theme, and he has composed many other works, some of which have received radio airplay. Several years ago Robinovitch composed the theme music used for two years on the CBC radio show Identities.

He composed the background and featured music for The Street Where I Live, the story by Mara Haas of growing up in Winnipeg's ethnic melting pot — the north end. He has written music to the works of contemporary authors such as Erica Jong and Susan Musgrave. And he has just completed the music for the film Spadina, by David Troster, about the history of the Jews of that area.

While Robinovitch sometimes draws on very old texts for ideas, when he sits down to compose a piece, he does so at a very modern instrument — the synthesizer.

"I use it more than the piano," Robinovitch says, "because it stays in tune. And it gives you a variety of sounds.

"But it's one thing to write notes and another to write something people can relate to. A composer is looking for content to his music — that's why I've been attracted to material which uses folk themes."

Composer Sid Robinovitch

If music is the motif of Robinovitch's professional life, it also follows through his personal life. It was music that brought he and his wife of two years, Shelley Werner, together.

They met at a jazz concert in her hometown of Winnipeg: "I met her at a concert and my life has been a song ever since," Robinovtich smiles.

Like Sid, Shelley has a musical bent, singing in the choir at the Beth Tzedec. For her, though, it's a sidelight from her career as an interior designer.

Maintaining Yiddishkeit is an important part of their lives, and traditional Shabbat dinners with friends are a regular feature at the Robinovitch-Werner residence.

They share cooking chores, and Sid has been known to whip up a mean cholent. He also knows when a chicken is done really well.

But in their menu, so far, the Spanish influence has yet to be felt.

Leah Posluns Burlesque show gets high marks

By BEN ROSE

TORONTO —

The New Wave Burlesque at the Leah Posluns Theatre (May 22-27) was a mixture of musical comedy styles, scoring heavily against traits of popular culture, particularly New Wave, but with very little, if any, burlesque.

In the best tradition of college shows, this production by the Senior Youth Theatre of Leah Posluns, aided by performers from York University, poked fun at Anne Murray, Bette Midler, movie stars, TV award shows, and other icons of pop culture.

But, also true to that tradition, it had its serious moments: a song titled What's So Funny about Peace, Love and Understanding, and a protest number, in the finale, against acid rain, war, elimination of jobs and the deification of leisure.

A lot of the language used was strong stuff but not any stronger than heard on TV or in movies.

A more serious criticism is that the printed program, while acknowledging that material has been borrowed from David Mamet, William Inge, Mike Nichols and Elaine May, did not say what scenes or numbers were not original. The original writers deserve that courtesy, surely.

As the MC and drummer, Shael Risman was suitably energetic and displayed a nice sense of timing in his skit with Hannah Fowlie on the Nuclear Awards of 1984. (Lichtenstein, incidentally, swept the awards.)

Robin Weingort as the night club owner, Alan Rackham as an androgynous stripper and Scott Kurchak as a stand-up comic, were strong, as was Mark Akler, the pill-popping guitarist.

Tom Diamond conceived and directed the show. Other performers were Lisa Robertson, Bret Pearson, Jordan Singer, Linda Barnett, Regina Bernstein, Rhea Akler, Lynn Weintraub, Frank Manfredi and Diane Flacks.

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Leisure Pleasures

By VIVIENNE MUHLING 481–6434

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Creates own world

Set designer breathes new life into Shaw's Skin

By
TAMMY KAROL

NIAGARA-ON-THE-LAKE —

Michael Levine has breathed new life into Thornton Wilder's Skin of Our Teeth that opened at the Shaw Festival last month.

The 23-year-old Torontonian has disregarded most of the playwright's scenic suggestions and instead created a world of his own. His creative sets vividly capture Wilder's allegory of Western man's fight for survival.

Skin is essentially a play within a play.

While the Antrobus family lives simultaneously in contemporary New Jersey (1942) and in the prehistoric age, their maid Sabina, allegedly played by a prima donna actress (Nora McLellan), breaks the stage illusion by stepping out of character. Sabina tells us she hates this play and doesn't understand much of it. Her confusion reflects that of an average person when civilization begins to decay.

Rather than using a slide projector to show the Antrobus' house or an outdoor glacier [the playwright's original directions], Levine utilizes scaled down models of these and other settings to create a more theatrical atmosphere and let the audience think about the real allegory behind the play.

The curtain rises on the facade of a clapboard house which reveals 1940s furniture and the dull materialistic lifestyle of the Antrobus family.

In the background there is a row of houses — "large flats turned backwards so you realize you're backstage and footlights to emphasize it," Levine said in an interview with The Canadian Jewish News.

Outside the house lurk a pet mammoth and dinosaur.

At the same time, we see a glacier fabricated out of clear white fiberglass descending down the Hudson River and refugees including Homer and Moses seeking refuge inside the Antrobus' home as the Ice Age approaches.

Sabina the maid meanwhile is the seductress trying to pull Mr. Antrobus, the Adam of prehistoric times from his family. (He invented the wheel, alphabet and the multiplication table).

Levine clads her appropriately in a vampy red dress luring Mr. Antrobus away from his wordly, clearheaded wife (Eve of her era).

As the play continues, Mr. Antrobus is elected president of the mammals and the audience is transported to the boardwalk of Atlantic City, "a hedonistic world where society goes mad and has no responsibility over anything," Levine said.

Toronto set designer Michael Levine with Irene Hogan, one of the cast of The Skin of Our Teeth.

The young designer's set is a lollipop land where people let loose and have a good time. On stage there's a row of small, chintzy houses with garish lightbulbs and 40s tap dancers.

Suddenly the lighting goes mad and people start taking off their clothes. And fortune teller Esmerelda [Irene Hogan] whizzes up into heaven [or hell?] trailing a long black skirt behind her.

Sabina still tries to seduce Mr. Antrobus but the deluge predicted by Esmerelda prevails and two of all species are herded into an ark.

Wilder's device of a play within a play is revealed in Levine's stark lighting and wasteland image in the last act.

The maid is shrouded in the dust of war and seated on a stepladder, resembling the Statue of Liberty. "She's dressed up as a symbol of the French Revolution to show that people go into war for liberty and freedom . . . but later we see the aftermath of destruction," Levine explained.

Despite this fact, Levine claims Skin is an optimistic play about people surviving and overcoming their obstacles, and this element is also evoked on stage.

Levine studied at the Beth Tzedec Hebrew School, Thornton Hall (arts school) and the Ontario College of Art. His family are members at Beth Tzedec (Levine's father Irving and his mother Ruth live in Toronto as do his sister Susanne, his brother Alan, his sister-in-law Ellen and their daughter Amanda).

The young designer graduataed with a Bachelor of Theatre Design from the Central School of Design in London.

— He's presently back in England doing sets for Bertholt Brecht's Mahogonny, a production of The English National Opera which opens in London's Coliseum this September.

His set designs include Goethe's Torquato Tasso, The Impresario of Smyrna and the Custom of the Country for The Glasgow Citizens Theatre, Don Juan for The Actors Touring Company, Rosencrantz and Guildenstern are Dead for The Queen's Theatre outside London, Eugene O'Neil's Strange Interlude for The Duke of York Theatre and Don Giovanni for The Belfast Opera House.

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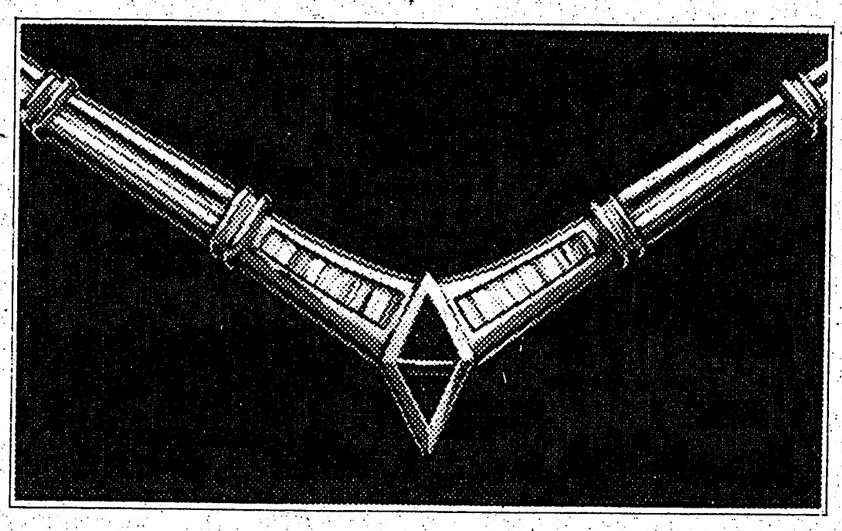

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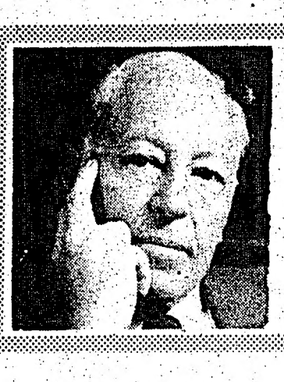
Arts

U.S. ignores Canada in nightmare scenario

Aftermath of nuclear war studied in searing novel



books

By
BERNARD BASKIN

Warday, by Whitley Strieber & James W. Kunetka. Holt, Rinehart and Winston, $19.95.

Oct. 28, 1988 was Warday. The long-dreaded nuclear war between the superpowers occurred. It came without warning and lasted for only 36 minutes.

Russian missiles released powerful bombs in the upper atmosphere and by means of the electromagnetic pulse-effect knocked out all computer and telephone systems, cars and planes.

Suddenly the United States was left without any effective communications.

Washington, San Antonio and several of the grain-rich states of the Midwest were vaporized. New York City succumb to giant fires, radioactive fallout and toxic chemicals. Cities in the Soviet Union were expunged with equal effectiveness. The Command network in the U.S. collapsed and there was no effective central government.

In the U.S. six million died on Warday. But that was only the beginning. Insidiously and inexorably, famine, radioactive disease and a virulent form of flu took their toll. Five years later, 30% of the population, close to 65 million had perished.

The initial onslaught was not so much the problem as the terrible, lingering aftermath.

In an attempt to discover and write down what had happened to their country, two friends, a science writer and a novelist, set out on a perilous 6-week journey across the continent. Their findings which make up the heart of this engrossing novel are interspersed with interviews, public opinion polls, official documents and civil defence directives, all concerned with varied aspects of the post-war situation. They tend to slow down the action, but lend an air of authenticity to the narrative.

The two travelers are astonished by a segmented America. Aztlan is a self-contained section of the southwest where Spanish has become the official language. California and the western states, untouched by the war, are thriving with the help of British and Japanese entrepreneurs. But they have instituted severe immigration restrictions against other Americans.

New York is a ghost town, packs of ferocious dogs roam at will, luxuriant vegetation has taken over streets and roads and Central Park is a mass of wild birds.

The British, unscathed by the nuclear exchange, administer a complex of medical and social agencies. A system of triage, where the least-likely to survive are rejected for medical help and care, has been introduced. Pleasant forms of euthanasia are sponsored by the Church.

In one telling exchange the two travelers interview a Canadian. They ask him: "Is the Canadian border patrolled?" He smiled. "Very, very carefully. And it isn't because we don't like you, mind, or don't want you coming over, but rather for your own protection.

"There are Canadians, I'll tell you frankly, who are perfectly capable of violence against you Americans. So we think the passport/visa system is really best.

"They've pretty well cleared out the refugees that came into Saskatchewan and Manitoba from the Dakotas, so that particular disturbance is over . . . Let me ask you a question, and since I've been so frank with you, be frank with me. Before you encountered me, did you ever for even one moment think of what had happened to Canada? Of what we were going through because of you? Even that we were there? Did you?"

We had to admit the truth: We had not.

* * *

Warday takes its place as one more book in what is now a lively and growing genre of literature.

No sensitive or thinking person can read this seering novel without being touched and moved. It is a powerful statement for a new outlook on common human values and needs. As the author suggests: "If only we can accept how alike we all are, one and another."

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Elderly view of world expressed in photographs

TORONTO — "A View of the World Through the Eyes of the Elderly" is the theme of the second group exhibition by the "Young Photographers" on Thursday, June 21 at 7.30 p.m., at Baycrest Centre for Geriatric Care.

The 12 photographers who make up the group are all residents of Baycrest Centre's Jewish Home for the Aged (JHA).

"We've been photographed from the outside in, this is the first time this place has been shown from the inside out," says photographer Lena Kolchin, 91.

Under the direction of volunteers Michael Gilbert and Joel Walker, both professional photographers, and JHA group worker Pat Cohen, the group has made great strides since its inception in 1981.

"Some of the photographers are visually or cognitively impaired, while others have physical limitations, such as being wheelchair-bound," says Cohen. "Through their involvement in photography, they have come to feel special about themselves and each other. They have become friends as well as photographers."

The members of the group are proud of the fact that their work is considered outstanding — not because of the age of the photographers — but because of the quality of the photographs.

They won second prize at the Toronto Outdoor Art Exhibition in June 1982 at Nathan Phillips Square. A collection of their work was submitted anonymously and judges were unaware that the average age of the group members was 87.

The group is excited about the June 21 exhibition.

"You know what," Lena Kolchin says rather than asks, "I haven't lived 91 years for nothing. I've got a lot packed away in my mind. These photographs are a reflection."

A reception will be held in conjunction with the exhibition and the photographers will be on hand to discuss their work.

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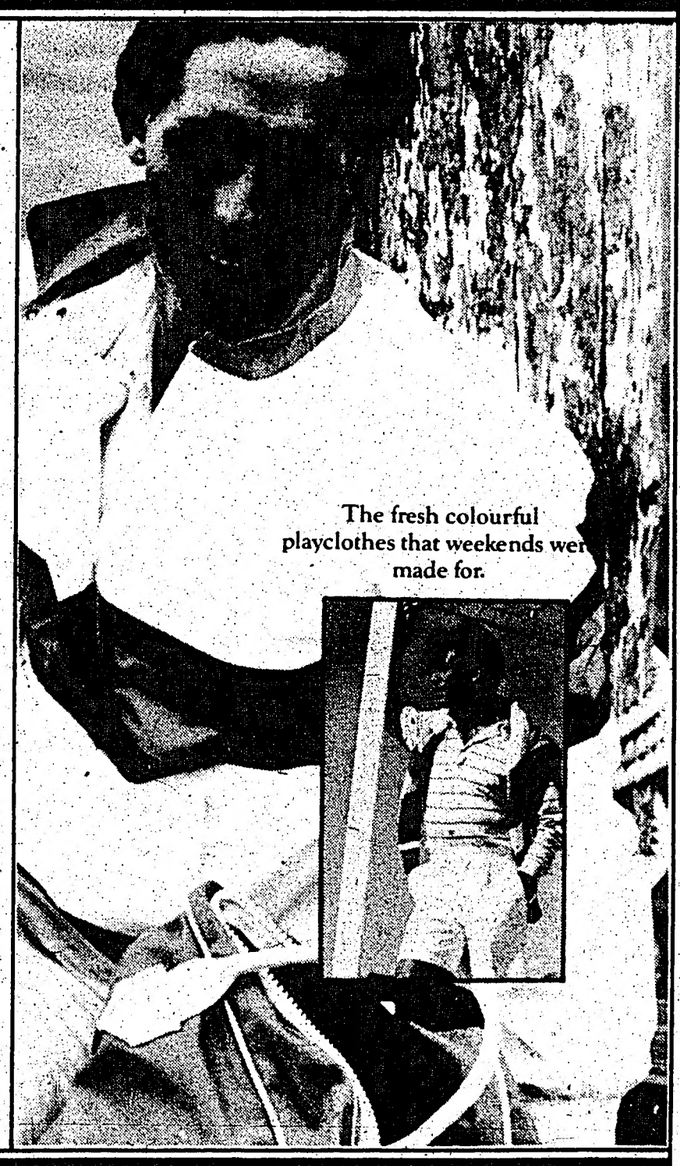

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Business Outlook

Telex can improve firm's productivity

Fast communications give a boost to business

TORONTO —

In today's business environment the need for accurate, efficient and speedy communication can spell the difference between profit and loss.

So says David Missulawin, president of Tel-Ex'perts Inc., a Toronto-based answering and transmitting Telex service (a concept which originated 20 years ago in Israel).

This service could prove highly advantageous to companies, Missulawin said, "where the delivery and receipt of messages are the lifeblood to their everyday business operations.

"Placing and confirming orders as well as their follow-up and other related business information can be easily transmitted or received through the use of Telex," Missulawin says.

"Tel-Ex'perts also provides to importers and exporters a 2-way channel for instant communication both in domestic or international markets, and the service is very easy to utilize."

He explains it this way: "Clients call their messages to Tel-Ex'perts which makes the appropriate relay. A copy of the message is then mailed to the client that business evening.

"There's no opportunity for misunderstanding. Also Telex spans time differences. Our machines are always receiving or sending. when our business is ended, our machines receive from other countries whose business is still on-going.

"Our clients get their messages first thing in the morning. There's no lost time."

Use of Telex service can also improve a firm's productivity, says Missulawin. Improving productivity does not mean the company wants employees to work harder or faster, but to work smarter and not to spend their time doing unnecessary things.

"That's where a Telex service comes into effect. It frees the operator to apply talents in other more productive ways."

Tel-Ex'perts is part of a system of 21 affiliated offices throughout the United States, and also has offices in Edmonton, Calgary, London, Montreal and Vancouver.

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For more information contact Tel-Ex'perts at 239 Sheppard Ave. E., #204, Willowdale [416] 226-5553.

Renovation financing introduced

TORONTO —

For the first time, mortgage financing at prime market interest rates will be easily accessible for residential renovations undertaken by Ontario homeowners and contractors.

The program called RenoLoan, which took effect May 1, was developed during the past year by The Mortgage Insurance Company of Canada (MICC), one of North America's largest private mortgage insurance companies, in cooperation with the Ontario ministry of municipal affairs and housing.

RenoLoan protects participating lenders against losses incurred in renovation lending. Financial institutions can now offer improved levels of financing at prime mortgage rates for virtually all kinds of renovation and repair work.

This will result in an immediate and dramatic increase in the availability of home improvement loans, says Clair Shoemaker, vice-president of The Mortgage Insurance Co.

Under the program, mortgages will be available to a maximum of 85% of the as-improved value of single-family units, duplexes, triplexes, and condominiums.

There is no age limit to the property to be renovated, which must be the borrower's principal residence.

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AUCTION SALE NO. 2 — AT 2 P.M.

PROPERTY NO. 2: Approx. 22.07 acres, fronting on Q.E.W. & South Service Rd., appr. 1/4 mile from Appleby Line Interchange • 5 fully serviced lots • Lot 1 — 3.936 ac. • Lot 3 — 3.56 ac. (approved for severance) • Lot 4 — 5.454 ac. (also has access from Zelco Dr.) • Lot 5 — 5.529 ac. — Lot 10 — 3.591 ac. • Zoned 'MB1' & 'MB2' • 'Lots can be sold separately or together' • DIRECTIONS: From Q.E.W. take Appleby Line Exit, south to Harvester Rd., west to South Service Rd., north to sites •

AUCTION SALE NO. 3 — AT 3 P.M.

PROPERTY NO. 3: Approx. 6.67 acres, c/w industrial building, fronting on Appleby Line through to Zelco Dr., at the Q.E.W. & Appleby Line Interchange • 3 fully serviced lots • Lot 14 — 1.1 ac. • Lot 15 — 1.21 ac. • Part Lot 6 — 4.36 ac. • Zoned 'MB1' •

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Business Outlook

Short term not allowed

Rules for annuities restrict purchases

The Readers Ask

By
MURRAY SHERR & BUNNY BERGSTEIN

By
MURRAY SHERR
& BUNNY BERGSTEIN

Q. Recently I tried to purchase a 5-year annuity with my RRSP and was told that this was not possible. Why can't I, at age 71, have just five years of income if that's what I want and I think it is enough?

A. The rules of RRSPs and annuities are set by the federal finance department and are part of the laws of Canada. These are stated in paragraph 146 (c.) (i.1), which defines "retirement income" as being a life annuity with or without a guaranteed term, or a fixed term annuity providing benefits up to and including age 90.

When the RRSP section of the Income Tax was first established in 1957, the intention was for people to provide lifetime retirement pensions for themselves. Given the blessing of good health, a woman at age 71 has a life expectancy of 15.3 years. If you happen to be the exact average lady, you will outlive a 5-year annuity by 10.3 years.

If this was your only income other than the Old Age Pension and Canada Pension Plan, it is obvious that you would soon require additional help from the government.

Adequate income

In your case, you may have adequate income from other sources to support yourself for all of your life, but not everyone is that fortunate. If short term annuities were allowed, it is easy to see that many people would eventually require additional government aid.

Q. I'm in my mid-40s and do not have RRSPs. I cannot understand the value of saving tax on money now if I'm only going to have to pay the tax later. Most of my friends do have RRSPs. Am I wrong or are they wrong?

A. We think that you are wrong and for many reasons. By not saving the maximum amount you are allowed in an RRSP, you are voluntarily paying too much income tax, years in advance of when it is due. By putting money into an RRSP, the portion that would have gone to pay income tax remains with you in your name. It continues to compound and all the earnings on this portion remain tax free and compounding. That certainly beats sending it away forever.

A person age 45 who contributes only $1,000 a year to an RRSP for 20 years at 10% per year interest will have over $63,000. Using the same rate of interest on an after tax paid basis, the net result will be about half that amount.

You are quite right that tax does have to be paid on the money when received later. However, this is, for most people, after their working years, and when their tax rate is lower. The tax is due, year by year, as the money is received. This spreads the liability of tax over a long period of time and at the lowest possible rate.

The important factor is that each RRSP owner has a nest egg that grows, tax free, and it will be there to replace the salary when working days end.

Our advice is to open an RRSP account and deposit the maximum that you can each year.

* * *

All questions on annuities or RRSPs should be directed to Sherr, Bergstein Annuity Insurance Agency, 272 Lawrence Ave. W., Suite 203, Toronto, M5M 4M1; Phone [416] 787-4517.

CURRENT ANNUITY RATES as of June 6, 1984			
MONTHLY INCOMES BASED ON $50,000 RRSP PURCHASE commencing one month from purchase date			
		Male	Female
LIFE ANNUITY No Guaranteed Term	Age 60	616.49	582.10
	65	671.99	612.78
	71	770.42	690.13
LIFE ANNUITY Guaranteed Term 10 years	60	593.51	575.48
	65	614.27	590.51
	71	655.60	627.35
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	65		616.11
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These rates are the best available from a regular survey produced by a National Annuity Quotation Service and are made available by Sherr, Bergstein Annuity Insurance Agency of Toronto. For a free copy of the survey telephone Sherr, Bergstein at 787-4517.

Advising professionals

By
PAUL LUNGEN

TORONTO — Allan Feld was surprised when he found out his brother — a doctor — and several of his friends in high-paying professions were unfamiliar with personal finances and investments.

They were experts in their fields, but when it came time to make a business decision, they were often at the mercy of their brokers, accountants and tax lawyers.

So Feld — a 22-year-old student in the combined law and business administration program at Osgoode Hall, York University — saw there was room for an educational service to familiarize young professionals with the world of stocks, bonds and dividend tax credits.

He set up his own business, Canadian Investment Services, and arranged for a series of three lectures by qualified professionals.

Investments, mortgages and insurance, and taxation are the broad topics of the seminars, where young professionals are given an introduction to financial vehicles and planning.

The program is different than others, Feld says, because "I'm not selling anything — except knowledge. I'm not pushing products. I tell them 'be conservative, learn first, start simple and build from that.' "

"We teach how to ask intelligent questions and what to be aware of, so when a broker or accountant says something, they won't listen blindly," he adds.

The first lecture on investments — from bonds to shares to tax treatment of dividend income, and how to choose between them — was held recently. The second and third seminars are scheduled for Wednesday, June 20 and June 27.

The 3-part series repeats in August and September, and there are plans to add lectures on mutual fund investments and commodities.

Cost of the series is $80 per person, or $30 for each seminar individually. Your first lesson may be that the cost is tax deductible.

For more information, contact Alan Feld, 2 Assiniboine Rd., Suite 822, Downsview, M3J 1L1, (416) 736-4627.

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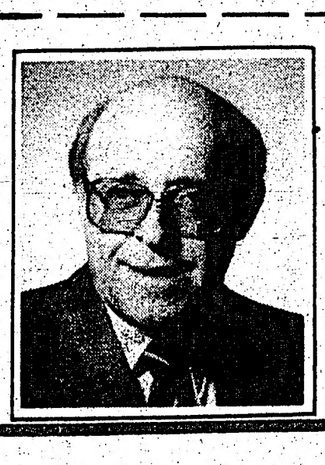

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WOOD GUNDY

Number of gatherings planned

Canada provides a paradise for enthusiastic rockhounders

By
JAMES MONTAGNES

PARRSBORO, NS — The first weekend in August will see a gathering of rockhounders, enthusiasts who come from all over North America to exchange notes, display their work, and prospect with a small pick - hammer and a magnifying glass for semi-precious stones such as amethysts, quartz and agates.

Rockhounding has become the incentive for much vacation travel in recent years. While some holidayers travel far afield to play golf, go fishing, sightseeing or visiting exotic countries, the hobbyist who enjoys polishing rocks and petrified woods now spends part of the summer looking for semi-precious stones and minerals across Canada.

Canada is a rockhounder's paradise. Not only are there minerals to be found from coast to coast, but you are outdoors and usually are not in a great hurry. Relaxation after all, is the main object of a vacation.

There are a number of gatherings of rockhounders across Canada, besides the one at Parrsboro. At Wilberforce, Ont., north of Peterborough, a Gemboree has been held early in August for some years.

There are also some on the Pacific coast. There, lapidarists show off their polished work, go on field trips, exchange notes with other lobbyists on prospecting and how to improve their methods of polishing the rough stones.

Each province has something to offer the rockhound. In British Columbia follow the Fraser River from Hope to Lytton. The river leaves rich deposits of jade, agate, jasper, garnet and rhodonite. Near Quesnel you'll find agate, amber and jasper, while the Kamloops area is an ideal spot for collecting samples of petrified wood.

In the Yukon in the Seagull Creek area which crosses the Alaska Highway, there is blue, yellow and reddish topaz to be found. South of Whitehorse you may find deposits of nephrite jade, while brownish-yellow amber is found in the Dawson area.

In Manitoba you can find not only semi-precious stones but also some gold in the Bissett area or hematite on the south shore of Lake Winnipeg. In this area is also some green spodumene, feldspar, toumaline, beryl and garnet.

Near Souris on Highway 2, there is a large selection of agate, petrified wood, jasper and epidot. They are found as pebbles and fragments in gravel pits and are suitable for cutting and polishing.

Good mineral specimens can be found almost anywhere in Ontario, especially along the Niagara Escarpment, in the Bancroft area and along the scenic north shore of Lake Superior.

Quebec locations for rockhounders are in the area of Thetford Mines in the Eastern Townships, with soapstone, rose-colored garnet, antimony and other minerals.

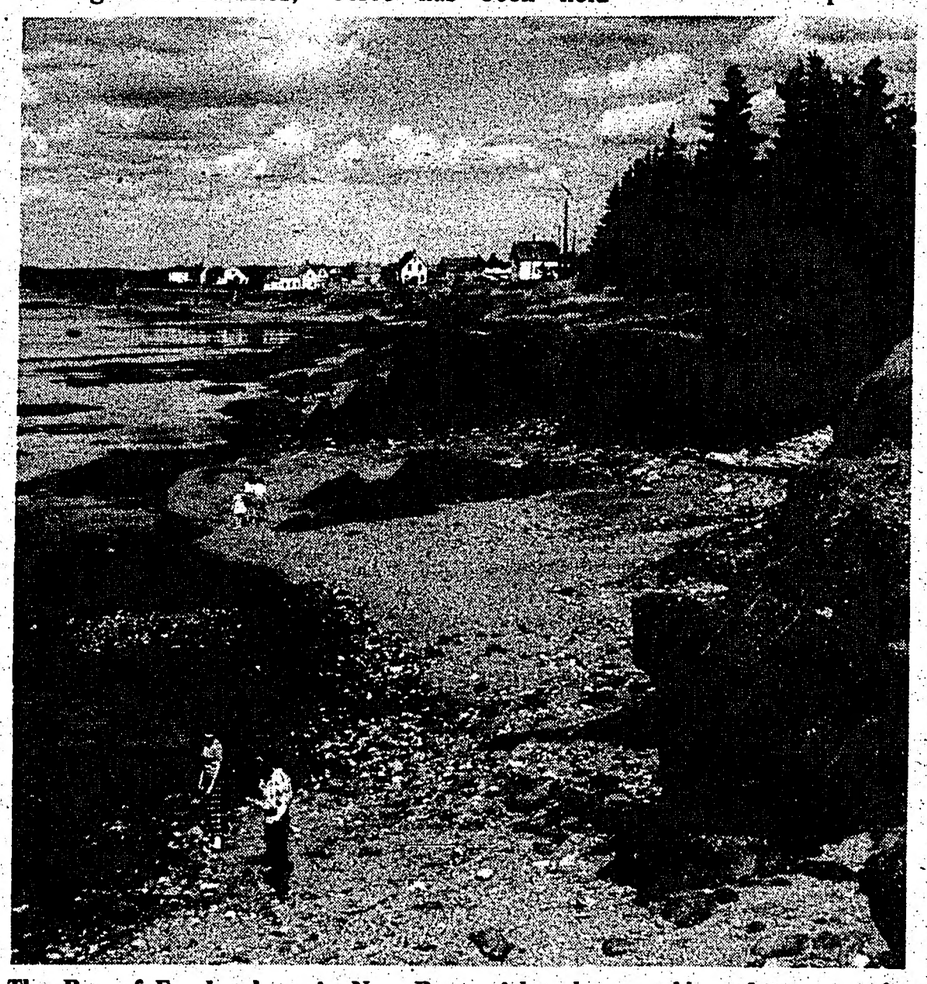
The Bay of Fundy region of Nova Scotia is one of the best localities for rockhounders, with a large variety of quartz and zeolites. Most collecting can be done while walking along the shoreline at low tide. You may come away with pieces of red jasper, agate, red, yellow and banded jasper and amethyst.

Grand Manan, an island in the Bay of Fundy, is known not only for its birds, seals which come close to shore, but also agate, jasper and thompsonite, all ideal for making jewellery because of their beautiful colors.

Newfoundland is the home of red jasper in the Corner Brook west coast area, where you can also find marble and alabaster, and other semi-precious stones in the region.

Most rock collecting areas in Canada are along highway routes and easily accessible. Some farmlands and mining properties require permission to come looking for semi-precious minerals.

When rockhounders have enjoyed their holiday and gathered enough material they have the winter in which to polish, cut and engrave the stones, turning them into jewellery and other articles, including cufflinks, rings, pins, penholders and ashtrays.



The Bay of Fundy shore in New Brunswick, where rockhounders scour for semi-precious rocks and stones.

New service for Olympic

TORONTO — Olympic Airways threw a party here last week for Toronto travel agents to launch its new direct air services from Toronto to Athens.

The Greek national airline was able to inaugurate the service as a result of a new bilateral agreement between Canada and Greece.

The direct 10-hour service, costing roughly $1,000 for a return flight, will be maintained twice weekly, each Monday and Wednesday.

Toronto now has a Greek community of 110,000 and Canada a total of 350,000, according to Peter Belegris, manager of the Greek National Tourist Organization, at 80 Bloor St. W.

George Vlassis, interim Canadian manager for Olympic, told The CJN that the airline recently won the top place in an Israeli public opinion poll, proclaiming it the most popular of the 13 foreign airlines servicing Israel.

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Travel

NY deli has international clientele

Zabar's variety can only be called mind-boggling

Murray Klein, president of Zabar's, strolls through store.

By SHELDON KIRSHNER

NEW YORK — Thirty-five thousand paying customers troop into Zabar's daily, filling their shopping bags with some of the finest gourmet fare this vast metropolis offers.

Zabar's, having grown from a simple West Side neighborhood delicatessen into a fantastic gourmet's bazaar, has become something of an institution in New York City.

The cognescenti head to Zabar's — which is open 365 days a year — because they know there is probably no other store like it.

Consider the facts.

Zabar's stocks more than 300 varieties of cheeses — from Swiss Emmenthaler to Hungarian Trappist — and sells about 8,000 pounds of coffee each week.

The fish counter carries just about everything a smart hostess could want: Norwegian, Canadian and Scottish salmon, herrings galore, smoked white fish and Russian caviar (now retailing for $149 for a 14-ounce tin).

And Zabar's kitchens produce mouth watering appetizers like wild rice salad, marinated mushrooms, jumbalaya and knishes.

Zabar's also sells mind-boggling types of processed meats, jams, breads and rolls and sweets.

Murray Klein, Zabar's president, says the store did $20 million worth of business last year. "You want to know why we're successful? I'll tell you. It's no big secret. Quality, price and variety."

He and his partners, together with their more than 100 employees, scrutinize every last item on sale. As Klein puts it in an interview: "If a soup is cooked with too much salt, we say immediately, 'Out with it.' If a salad is not 100%, we don't sell it."

Klein, 61, claims he tastes everything and decides personally whether Zabar's should stock this or that product.

Although Klein has prospered mightily, he points out that his customers are winners as well.

"We try to eliminate the middle man and buy everything direct from the supplier. That's why we can sell merchandise cheaper than anybody in New York."

Klein, who puts in a long day to ensure that all is well, is a Russian Jew who immigrated to the U.S. in 1950. Born in the town of Mogeloff, the son of a furrier, he began his career as a textile mechanic.

Joining Zabar's as a stock clerk, after having emigrated from the Soviet Union via Romania, Yugoslavia and Italy, Klein worked his way up from the bottom. Today, he and Stanley and Saul Zabar — who inherited Zabar's from their father — are partners.

Under their management, Zabar's has expanded rapidly, attracting a growing clientele from all over the U.S. and Canada.

Zabar's is in the catering business too, and recently, a kitchenware department was added.

Zabar's, located at 2245 Broadway, has no intention at present of building a chain. Klein says he is perfectly content — and busy enough — with managing one store.

School for handicapped devises special programs

By BARUCH SAVILLE

TEL AVIV — **In the very heart of this bustling city there's a sight which invariably touches the heart of visitors from Canada.**

It's the Takuma School for crippled children at 2 Yitzhak Elchanan St., a few steps from the teeming Carmel market.

But few of the youngsters being educated are able to take any steps. Most suffer from muscular dystrophy. They're confined to wheelchairs, several of them electically propelled, as a number of the children do not have the ability to use either legs or hands and use only one or two fingers to operate the chairs.

The school devises special programs — designed for each child according to his or her ability. Some learn music, others languages.

Girls are taught home economics in addition to regular subjects, and how to bake and sew — although for most, handling anything is a major task . . . let alone a needle.

At weekends, friends of Takuma take some of the children with them to ease the heavy burden of the parents while giving the children an opportunity of relaxing away from the school.

During the summer, the children spend a month in a camp within the school grounds.

A pressing problem here currently is the need for seven electrically-propelled wheelchairs which are available only in West Germany.

The school hopes that tourists who visit them this summer will open their hearts and purse strings and help the youngsters acquire these mobile chairs.

Marlin Travel to move

TORONTO — The Toronto headquarters office of Marlin Travel, which has 71 retail branches across Canada, will move on June 28 from 75 The Donway W. in Don Mills to 118 Eglinton Ave. W., suite 700, (telephone 416-482-5219).

Rod Marlin, president of the 8-year-old firm, said he was making the move to obtain more spacious quarters for his staff.

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Wants shot at NHL

Hockey player waits and hopes

sports scene

By
PERRY LEFKO &
PAUL LUNGEN

Lawrie Nisker is at home waiting for a call which may never come.

Nisker is a professional hockey player who still dreams of playing in the National Hockey League. At the age of 24, he feels he's still young enough — and good enough — to play in the NHL, but now he's waiting for a chance to prove it.

Nisker has just completed a successful season in the International League — two rungs lower than the NHL — where his team, Flint (Mich.) Generals, won the championship. But having kicked around the minor leagues since graduating from junior hockey with the Toronto Marlboros in 1978-79, Nisker is looking for one last shot to prove he's NHL material.

Along with his agent, Arthur Stern, Nisker has contacted NHL teams about his availability and when he was contacted by The Canadian Jewish News, he was at home in Toronto waiting for an answer.

The one thing Nisker is adamant about is not returning to the International League.

"I'm 24 and in my eyes I'm still young," says Nisker, "but I wouldn't want to go back to the International. At age 25 in International League, I'd be stuck there forever and I wouldn't want to do that.

"I think the dream [of playing in the NHL] would be over."

However, even if that call from an NHL team never comes, Nisker won't quit hockey. He has a chance to return to play in Austria, where he played for a year before joining Flint last season.

"It's hard to describe [playing in Europe]," Nisker says. "The import [there are two on most teams] has to control the game, the local players aren't up to that calibre. You have to play differently [than in North America], look out for yourself and do well."

While Nisker could qualify as an expert on European hockey, he can also tell you a thing or two about life in the minor leagues. Unlike the NHL, most teams travel by bus and hotels are not exactly 3-star. And then there's the food allowances.

"The meal money in the International League is $10 a day," Nisker says with a smile, realizing NHL players can get as much as four times that amount.

But Nisker has been able to shrug off the discomforts of the minor leagues because he has had a purpose.

If there was ever a person who was dedicated to pursuing a dream, it's Nisker. He doesn't work in the off-season, choosing instead to train for the hockey season.

And talk about the 20-minute workout being difficult, Nisker puts himself through a 6-day a week routine which would make him the darling of any drill sergeant. Last summer, for example, he weight-trained four times a week (two hours a session), cycled four times a week (25 miles each time), swam 100 lengths a day, ran (wind sprint included), exercised aerobically every day for 45 minutes and skated for two hours a day the last three weeks before training camp.

"I don't think too many players train like that," Nisker says. "I try to improve myself, be the best I can and be ready if the opportunity arises. If I go to training camp, I want to have a jump."

You may be wondering why a player who shows so much dedication has never made it to the NHL. It certainly isn't lack of ability. Throughout his career, Nisker has been one of the leaders on offense. And, at 5-foot-11, 195 pounds, he certainly has the size. So what's the reason?

"In most cases, it's been the numbers game [too many people at one time], but you don't want to cry over spilled milk," Nisker says. "It's just unfortunate but that's just the way sports is. You have to be at the right place at the right time and do well."

Nisker knows that people may read this story and feel sorry for him because he may never achieve his dream of playing in the NHL. But he's not looking for sympathy. He's had a chance to do a lot of traveling in his career and can build up a small nest egg for a future career by playing in Austria, where he has the potential to make $50,000 a year.

"I'm happy with myself," says Nisker. "I think a lot of people would have given up. I'm happy. I keep pushing ahead and working hard. I like what I'm doing and am earning a living doing it. I'm sure a lot of people are doing jobs they don't like to do."

* * *

The coach of Canada's national basketball team, Jack Donahue, will centre an all-star lineup of speakers at the Jewish Community Centre's basketball brunch, on Sunday, June 17, from 9.30 to 11 a.m. at the northern branch.

Joining Donahue as guest speakers are Coach Gerald Oliver of Toronto Tornados and Brian Heaney.

Lawrie Nisker

The brunch is free for members of JCC's house basketball league and $5 for non-members.

For more information contact the JCC phys ed department at 636-1880.

* * *

Summer weather has finally hit Toronto, and if you're looking for a spot to beat the heat while getting the perfect tan (and keeping the kids occupied), then the JCC, northern branch might have the answer for you.

On June 17 the JCC will open its outdoor pool for the summer season. The pool is the largest in North York and the second largest in Metro Toronto. Alongside is a play area for kids, with slides, swings and a wading pool to keep them busy.

A kiosk will be open offering refreshments as well.

* * *

B'nai B'rith baseball is well under way, with 86 teams competing in 10 divisions — 60 fast ball squads and 26 slo-pitch.

After two weeks of play, Unity A leads Division 1 of the fast pitch league with a 2-0 record. Upper Canada A is in 2nd with a win and a tie, while Judea A is in 3rd with a 1-1 record.

Leonard Mayzel B and Leonard Mayzel A and North York A all have one tie in one game, while Canyon A is at 1-2. Wilson Heights A trails in Division 1 with no wins in two starts.

Toronto Freedom B leads Division 2 of the fast pitch league with three wins in as many games. Leonard Mayzel C, Forestdale A, Manor Met A and Upper Canada B are next with identical 2-1 marks. Toronto Freedom A follows at 1-2, while Circle A and Forestdale B bring up the rear with 0-3 records.

Over on the slow pitch side of the ledger, Toronto Freedom L leads Division 1 with a 3-0 record, followed by Toronto Freedom J at 2-0 and Don Mills C at 2-1.

Toronto Freedom K and Maccabiah F are next with identical 1-1 tallies, followed by Toronto Freedom H, Toronto Freedom N, Manor Met D and Jerusalem A, all at 1-2.

Maccabiah G is low man at this point in the season, with a 1-1 record and 1 default.

* * *

Over 2,000 women will be competing in the 7th annual Colgate Women's Games, the largest track and field event for women in Canada, on June 16-17 at Etobicoke Centennial Stadium.

The event, open to all females 10 years of age and older, will feature competition between amateurs and some of Canada's top female athletes. On day 1, girls under 15 will show their stuff, while on day 2 the older athletes get under way with novices competing against top calibre athletes.

The event is sponsored by Colgate-Palmolive Canada.

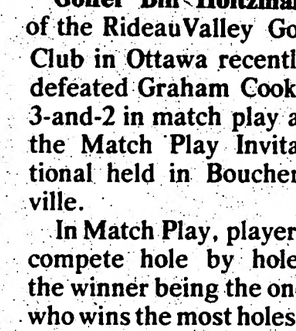
Golfer Bill Holtzman of the RideauValley Golf Club in Ottawa recently defeated Graham Cooke 3-and-2 in match play at the Match Play Invitational held in Boucherville.

In Match Play, players compete hole by hole, the winner being the one who wins the most holes.

* * *

The Toronto Maple Leafs Hockey Club will warm up to defend their Molson Slo-Pitch Challenge title with a series of exhibition games in the two weeks prior to the tournament.

The Leafs, who will join 19 other NHL teams in Niagara Falls, Welland and St. Catharines on June 22, 23, 24 will take on the Toronto Firefighters at the CNE softball diamond at 7 p.m. June 14, the CFTR ALL Stars at Davisville Park at 2 p.m. June 16, and Burlington-Clancy's Sr. A Fastball Club at Burlington Nelson Stadium at 8 p.m. June 19.



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The policy of The Canadian Jewish News is to request payment in advance for all **domestic help available, employment wanted, private properties for rent or sale** and **all personal** ads.

The Canadian Jewish News cannot be responsible for the cost of more than one incorrect insertion. Any errors in the Classified Ads Section should be called to the attention of the Classified Department on first insertion of that ad.

Call 481–5620 *before* Wednesday at 4:00 p.m. week preceding issue date.

ACCOMMODATION AVAILABLE

Furnished lower duplex to rent for July & August. St. Clair-Mt. Pleasant. 487-1601.

Bathurst-Eglinton. Large bright furnished room, bath, fridge, hotplate, porch, quiet home, non-smoker. Subway. 782-4684.

ANNOUNCEMENTS

Singles Bash
Toronto Harbour Castle Hilton. Jacquis Disco Tuesday June 26 - 8:00 p.m.

Jewish Singles Party
Monday June 25th 8 p.m.
At **The Diamond** located at 410 Sherbourne Street, 1½ blocks north of Carlton. Admission $5.00. Dress code. (Parking east side Sherbourne only.)

Goldhaber Jewellery & Sudman Jewellery, Israel, announce their merger. 633A Bloor West, 532-7208. European master. Specialist hand-made jewellery.

APARTMENTS FOR RENT

Bathurst - Wilson. 3 bedroom, 2nd floor. Available June 1. For information call days 781-1968, evenings 782-2640.

Yonge-St. Clair. A luxury 1 bedroom furnished apt. $650 monthly. 449-0920.

BATHURST - SHEPPARD, beautiful 2 bdrm., adults only. Avail. July 1st. 635-5031.

APARTMENTS WANTED

Furnished 2 bedroom July & August - North Bathurst. 731-3093, 636-9656.

Three bedroom furnished apartment - one year August. 636-5425/226-0386 evenings.

BUSINESS OPPORTUNITY

***BATHURST-LAWRENCE**
Food store selling due to illness. Ideal for family run operation. Ruth Putter 635-9945.
LARNELL REAL ESTATE

CONDOMINIUMS FOR RENT

Bathurst-Antibes. 3 bedrooms 2 baths, Florida room, air, many extras. Adults. Immediate. 665-1874.

Bathurst-Finch. 80 Antibes. 3 bedrooms 2 bathrooms, 5 appliances. Available August 1. $890. (613) 523-3884 Message.

CONDOMINIUMS FOR SALE

Skymark III. Don Mills-Finch. 3 bedroom condo over 1,600 sq. feet. No agents. Asking $149,900. Days 671-0880, evenings 499-5395.

The Courtland
2 bedroom (or 1 bedroom + den) plus solarium & balcony, 5 appliances, central air, broadloom, drapes, corner suite. $104,900. Private. Evenings 222-4846.

***HEMISPHERES I & II**
Bathurst & Finch - Luxury adult bldgs. - 1,100 - 1,500 sq. ft. Ranging $93,900 - $159,900. Donna Hinchey 484-8548 or 226-5515.
NORMAN HILL & ASSOC. LTD. RLTR.

CRYSTAL PLACE
REGISTERED
ADULT CONDO APT.
7451 YONGE ST.
LOWER THORNHILL
Luxury appointments
- all corner units
- 2-bdrm. suites
- 1½ baths
- 5 appliances
- laundry ensuite
- central air
- low maintenance fee — $131/mo.

Priced from
$79,000
Special $5,000 bonus
Mardy Kolditz 482-5544
Model suites open
Sat.-Sun., 1-5 p.m.
Mon.-Fri. 5-8 p.m.
SNELGROVE REALTOR

SKYMARK
I, II, III & IV
From a 1-bdrm. to a unique penthouse over 2,000 sq. ft., featuring skylights, fireplace. Priced from $89,500 & up. For best selection call Mr. Santee Leung, the Skymark specialist, (416) 441-2003.

Santee Realty Inc.

CLASSIFIED ADS

CONDOMINIUMS FOR SALE

2600 BATHURST
Exec. 3 bdrm., 2,500 sq. ft. 1 suite/floor, $325,000. Alan Ungerman, 731-7111.

* * *

3000 BATHURST
Lux. 3 bdrm., corner unit, Laureen Unroth, 731-7111.

* * *

HEMISPHERES II
Immac. 2 bdrm., incl. all appl. Shows to perfection. Laureen Unroth, 731-7111.

* * *

80 ANTIBES
3 bdrm., corner unit, largest model, Florida rm., 2 bths., $108,500. Maxine Povering, 731-7111.

A. UNGERMAN RLTY. RLTR.

3000 BATHURST LUXURY ADULT BLDG.
Reduction. 3 bdrms., 2 baths, cheerful kitchen with 3 appliances, ens, laundry, security system, near shops, restarurants & houses of worship. Eva or Jean Chan. [416] 441-2003 or 447-9139.

Santee Realty Inc.

***COURTLAND CONDO**
Upgraded Penthouse 2 bdrms., 2 baths, balcony, Florida Room "Homes & Gardens" decor. Goldie Feldman 441-2888.
HARVEY KALLES R.E. LTD.

)NDO TOWNHOUSE.
N MILLS-STEELES.
dsor Crt. 3 bdrm. + firepl., lg. kitch., rec built-in handmade cabinets. Absolutely tless! Vendor has ght. $72,000 1st mtge. EORGE BARON R.E. 21-6901.

***BATHURST-NEPTUNE**
$89,900
Gorgeous 3 bedroom, fridge, stove, dishwasher, washer, dryer. Totally upgraded. Arnie Ross 635-9945.
LARNELL REAL ESTATE

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n. s. smith
REAL ESTATE LIMITED

LUXURY CONDO APTS.
Antibes Dr., two 3-bdrm. apts., wraparound balcony, $124,900 & $139,000. Two 2-bdrm. apts., west exposure, $122,000.
Courtland, 1-bdrm. + den, balcony, firepl., Florida rm., $105,900. Sally Rosen, 223-6800, 630-3676.

GEORGE BARON
REAL ESTATE LIMITED

ANTIBES DR.
HEMISPHERES I & II
1-2-3 bdrms. Also townhouses wanted for sale. Reasonable fee. Free estimates. Call GEORGE BARON, The Neighbourhood Specialist, 221-6901 or residence 665-3044.

Bathurst-Wilson. 150 Neptune Drive, 3rd floor. Luxurious 3 bedroom, 2 baths, excellent condition. No Shabos calls. 789-1689.

CONDOMINIUMS FOR SALE

CITYSCAPE
REAL ESTATE INC. REALTOR

***110 BLOOR STREET WEST**
$199,900. 1,600 sq. ft. 2 bdrm, Florida Room, 13% mtge. Upgraded. South exposure.
$249,000. Almost 2,000 sq. ft. 2 bdrm, Florida Room. North & South exposure. Fabulous values. Michael Budovitch 968-7400.

* * *

***BEDFORD GLEN**
$144,900. 2 bedroom 2 storey, sunken living room, walkout to patio, 5 appliances. Completely upgraded. Full amenities. Michael Budovitch 968-7400.

* * *

***1166 BAY**
BEST SELECTION!
$319,000. Over 2,000 sq. ft. 1 bedroom, den, separate dining room. Ideal for entertaining. 24 hr. security. Pool. Michael Budovitch 968-7400.

CITYSCAPE R.E. LTD.

We are currently offering the following fine homes for sale.
- **2 bd 80 Antibes W. expos.**
- **1 bdrm. — North expos.**
- **2 bdrm. — In H.S.**
- **2+ Den — H.S.II**
- **3 bdrm. — Hemispheres I**

For inspection call: MR. SETH, 630-1999. THE FOREST HILL SPECIALIST.

SETH REALTY LTD.

COTTAGES FOR RENT

Jackson's Point. 2 bedroom, private waterfront. July only. 782-7719 after 5.

LAKE MUSKOKA
2 & 3 bdrms., fully furnished, shallow, sandy beach, beautiful setting. Close to Gravenhurst. Avail. Aug. only. **224-2317.**

Gravenhurst Wapaska. 3 bedroom, lakefront, 4 piece bathroom, sandy beach. 651-8868, (705) 687-6759.

COTTAGES FOR RENT/SALE

Muskoka, Gravenhurst. Beautiful 3 bedroom, beach front, on Muskoka Bay. Winterized, community tennis court, playground, boatslip. Year round access. 782-6801.

COTTAGES FOR SALE

Near Gravenhurst, spacious 6 bedroom cottage, all facilities, 2 bathrooms, porch & sundeck with view of lake, sandy beach, tennis court, beautiful grounds. $89,500. 487-7664, 741-7101.

Belle-Ewart. Double lot, lakefront, 5 bedrooms, boathouse, dock, sundeck. 656-0446, 781-2526. No Sabbath calls.

COTTAGES WANTED TO RENT

July or August 2-3 bedroom cottage, lakefront, all conveniences, Lake Simcoe preferably Belle Ewart area. 447-5981.

DOMESTIC HELP AVAILABLE

Health care aid seeks job caring for handicapped & elderly. Experienced. References. 881-7552.

DOMESTIC HELP WANTED

Widower seeks housekeeper, plain Jewish cooking, companionship. Live-in. 598-3535, 223-8030.

Loving, mature babysitter required to care for 2 children in my home part time. Bayview-Willowbrook area. Call 881-6698 evenings.

Bathurst - Steeles - Live in. Children ages 4 & 2. Evenings 881-4565.

EMPLOYMENT WANTED

Student Female 23 years will drive anywhere anytime. Perfect record. Call 781-3898.

Reliable girl Friday desires parttime or temporary position. Flexible days - hours. 223-2046 (4-6 p.m.).

FLORIDA CONDOMINIUMS FOR RENT

Hallandale - Three Islands. 1½ bedrooms 2 baths, all conveniences. July-August-Sept. 222-5095.

Fort Lauderdale. Available now to Dec. 1, 1984, 2 bedrooms 1½ bath, walking distance to shopping, 10 minute drive to ocean, entertainment in Complex. Reasonable. Call 223-6430.

Del Ray Beach. Evergreen Village of Oriole. New 2 bedroom 2 bath, unfurnished, indoor & outdoor pool, $60,000, Huntington Club House. Call in New Jersey 201-731-6964 or write G. Berk, 42 Suburban Drive, West Orange, N.J. 07052.

***INVERRARY**
Lauderdale 2 bdrm, Florida Room, low rise, June-Sept. $900 monthly plus utilities. October-April $1,400 monthly plus utilities. 491-1801 or 491-6602.

Pompano Beach. Like new, furnished 2 bedroom. 881-6965.

FLORIDA CONDOMINIUMS FOR SALE

Tastefully furnished, fully equipped, Hallandale 2 bedroom in prestigious building, facing Intercoastal Waterway, walking distance from Diplomat Mall. Only U.S. $90,000. Telephone 225-1464, 225-0431.

FLORIDA HOUSES FOR RENT

Spring Hill, Florida. Bungalow 2 bedrooms 2 baths, close to beach. Call 298-6581.

HELP WANTED

Notice to advertisers — the Ontario Human Rights Code prohibits discrimination because of age, sex, marital status, race, creed, color, nationality, ancestry or place of origin. In compliance with this code. **The Canadian Jewish News** reserves the right to make the necessary changes in advertising copy.

HELP WANTED

Liquiflame
We are expanding our heating oil business in the Metropolitan area. We are seeking sales representatives. Self-motivated hard-working & aggressive, have direct sales experience. More than one language an asset. We offer: training program, top quality product at competitive prices, protected territory, commission, car allowance & other benefits. Please call Jean-Guy Lacasse, or Ken Cade 630-1240. Liquiflame, 50 Ashwarren Rd., Downsview.

Administrative Secretary
For 3 person office at Jewish Day School. Requirements: organizational ability, strong interpersonal skills to deal with staff students & parents, typing & clerical skills, ability to work well under pressure. Experience in school office or similar environment preferred. Please send resume to the Director, 34 Kenton Dr., Willowdale M2R 2H8.

Physical education teacher, experienced, part time, grades 1-6, for Hebrew day school. 225-1143.

Computer teacher experienced for Jewish day school. Part & full time. Reply Box 6759, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Bible & Jewish Studies teacher for Girls Yeshiva High School for Sept. 1984. Bachelor's degree in Bible from Orthodox Women's College, Hebrew Teacher's Certificate, fluency in Hebrew, familiarity with Israel culture. Experienced in teaching in Ulpana High School. Send resume to Search Committee, 159 Almore Ave., Downsview M3H 2H9.

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2 Rabbis — teachers for Yeshiva High School for Sept. 1984. Orthodox Rabbinic Ordination. Advanced Talmudic training, Hebrew Teacher's Certificate, fluency in Hebrew language, familiarity with Israeli culture, experienced in teaching Talmud & Bible in Yeshiva High School. Send resume to Search Committee, 159 Almore Ave., Downsview M3H 2H9.

Menorah Nursery hiring staff for Sept. '84. E.C.E. only need apply. 638-6910 (9-2).

Warehouse Manager
Applicants must have a minimum 5 years experience in shipping, receiving & inventory control. Send resumes & salary requirements to Irwin Nayer, 130 Denison St., Markham L3R 1B6.

HOUSES FOR RENT

Bathurst - Carscadden. 3 bedroom plus bungalow, airconditioning, garage, appliances, steps to T.T.C., plaza, schools. August 1. 665-1874.

Bathurst-Delorain. 3 bedrooms plus basement apt., garage, appliances, steps to T.T.C., shopping, schools. Aug. 15. 665-1874.

HOUSES FOR SALE

Open House Sunday June 17, 1:00 - 4:00 p.m. Private. Bathurst - Sheppard. Near Synagogues, shopping plaza. Executive luxury town house, end unit. 3 bedrooms 3 baths, central air-conditioning, appliances, oversized kitchen, sunken livingroom, skylight, walk-out, $114,900. 633-6615 2 Wild Gingerway.

Thornhill. 4 bedroom, 2½ baths, eat-in kitchen, family room with fireplace & walk-out. Asking $125,000. 731-3298 evenings.

Bathurst - Steeles. 3 bedrooms & family room. Asking $112,000. No agents. Evenings 881-6403.

Steeles-Bathurst. 3 bedrooms 4 baths, finished basement, airconditioned, main floor Family room, & many extras. Simona 881-1749.

Private sale. Bathurst/Patricia. 3 bedroom bungalow, Hollywood kitchen, 3 bathrooms, finished basement, double garage. $145,000. 224-0460.

BATHURST & LAWRENCE
Detached split level, 3 bdrms., family rm., den, garage. 1 block to everything! Asking $185,000. Call Stephen Solomons, **960-1660**, Terry Martel R.E. Ltd.

BATHURST-STEELES
3 bdrm. + den, very clean, 3 washrms., exc. cond., close to all amenities. $53,000 mtg. GEORGE BARON RLTR. 221-6901.

BATHURST-GLENCAIRN
Beautiful det. brick, 4 bdrm. sidesplit, fin. bsmnt., built-in dble. gar., easy financing, near subway & all amenities. Call Aristides DeJesus, LOCAL R.E. LTD. RLTR., 537-2441.

SEIDMAN
REAL ESTATE LIMITED/REALTOR
633-7373

WILMINGTON & FINCH
4 bdrm. bung, bath ensuite, family rm., good size living-din. rm., finished lower level, garage, extras. A1 buy.

* * *

TRIPLEX OR SIXPLEX
Luxury well-maintained bldgs., 3 bdrm. apts., baths ensuite, balconies, garages, fully rented. A1 location.

* * *

BATHURST-STEELES
$128,900, super buy! 4 bdrms., 2 storey, family rm., 2 f.p., w/o, main fl. laundry rm., bath ensuite, double drive, garage. Don't miss this one!

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BATHURST-SHEPPARD
55' frontage, brick detached 6 rms., finished bsmt., 2 baths, central air, appls., steps to everything.

* * *

BATHURST-PALM DRIVE
Custom built, 6 rms., 3 bdrms., bath ensuite, finished bsmt. Quiet cul-de-sac, ideal for children.
A. & D. SEIDMAN 633-7373

***CUSTOM BUILT HOMES FOR SALE**
Armour Blvd. Call Martin 633-2046.
LOUIS ROY R.E. LTD.

HOUSES FOR SALE

Paul Slavens
Real Estate Limited

HERE IS YOUR NEXT HOME

CEDARVALE — $255,000
Spacious centre hall home. Lovely principal rms. 4 fine bdrms; 3 baths. Ultra kitchen with w/o to deck. Call Rose Caplan, 483-4337.

* * *

GLENCAIRN & MONA — A RARE FIND
$419,000. Handsome 5 bdrm. home + library on 200' lot. Call Jack Solomon, 483-4337.

* * *

CHAPLIN & SPADINA — $259,000.
Modern skylit townhome. High ceilings, sauna. Steps to T.T.C. Call Gert Kerbel, 483-4337.

* * *

WILSON & BATHURST — $169,000.
Lovely 4-5 bdrm. bungalow. Main flr. den. Raised bsmt. 3 baths. Fireplace. Call Gert Kerbel, 483-4337.

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ENJOY THE POOL — $295,000
Breathtaking panoramic view from main flr. family rm. overlooking Cedarvale ravine. W/O to inviting inground pool. Call Eleanor Stanton, 483-4337.

* * *

YONGE & STEELES — 5 BEDROOMS
Open to offers! Main flr. family & powder rm. Finished lower level. Call Gert Kerbel, 483-4337.

* * *

BATHURST & LAWRENCE — $218,000
Beautifully decorated 2 bdrm. suite. 2 baths, over 1,300 sq. ft. Call Harold Hillman, 483-4337.

* * *

BATHURST & WILSON — $89,900
S. of 401. 3 bdrm. 2 baths, balcony, pool. Bus stop at your door. Gert Kerbel, 483-4337.

* * *

FOREST HILLS — 1ST OFFERING
2 bdrm. luxury condo. 2 baths, central air. Call Gayle Esbin, 483-4337.

483-4337

Harvey Kalles
(416) 441-2888 REALTOR

EXQUISITE BAYVIEW CONTEMPORARY
$379,000. Superb quality, soaring cathedral ceiling, 4+ bdrms, 4 baths + sauna, main fl. den & family rm. Full walk-up lower level, many costly extras. Call Carol Greenglass 441-2888.

* * *

BATHURST/LAWRENCE — GREAT LOCATION
Entertainment size L.R. & D.R. + w/o Fla. rm., 3 lge. bdrms., w/o fam. rm. + fin. bsmt. Gloria Friedman 441-2888.

* * *

BAYVIEW/STEELES — QUIET CRESCENT
$240,000. Fabulous 4 bdrm. + family home. Large rooms thru-out. Finished lower level. Call Simone Stern/Marion Alberga.

* * *

OLD ENGLISH TUDOR — FOREST HILL
Beautifully proportioned rooms! Extensively restored! 7 bedrooms, 6 baths. Panelling, leaded glass, carved mantles. Elise Kalles/Eleanor Wagman 441-2888.

* * *

CENTRAL COURTLAND! UNIQUE DESIGN!
$629,000. All principal rooms open to a dazzling inner courtyard! Library with fireplace. His & her baths ensuite to master. Extensive recreation rooms flow out to pool area. Elise Kalles/Heddy Blaug 441-2888.

* * *

HIGH POINT ROAD — A DREAM COME TRUE
$1,700,000. Exquisite stone bungalow beautifully situated on 2 acres of magnificently landacaped grounds. Architecturally designed and custom crafted for perfect entertaining and luxurious living from the generously proportioned principal rooms to the breathtaking indoor pool and health centre. Master bedroom has stunning marble ensuite, 3 more full baths and 4 powder rooms. Completely finished lower level walks out to treed gardens and lighted tennis court. For more information please call Elaine Chelin 441-2888.

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles REALTOR MLS 441-2888

PRIVATE SALE
Bathurst-Old Orchard Grove. 4 Dinan Street, large lot, quiet crescent, 4 bedroom with builtins, 4 baths, sauna, fireplace, finished basement, central air, $249,000. 783-8076, 745-9292 Ext. 210, Mr. Kerzner.

Classified Ads

HOUSES FOR SALE

Harvey Kalles
(416) 441-2888 REALTOR

***NEW LISTING! STUNNING BUNGALOW**
Bayview & York Mills. Outstanding renovation for the most discriminating buyer. Main floor family room, gourmet kitchen, huge lot. Loaded with quality extras. $435,000 Toby Saltzman 441-2888.

* * *

***LOT FOR SALE BAYVIEW & STEELES**
Magnificent ravine lot. 120'x150'. Only 1 left! Leon Soberano 441-2888.

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DAZZLING ARCHITECTURE! INDOOR POOL!
$895,000. Prime Misty Cr. residence of supreme quality! Indoor pool and health spa. 36' family room with greenhouse windows. 9' ceilings thru-out. Elise Kalles 441-2888.

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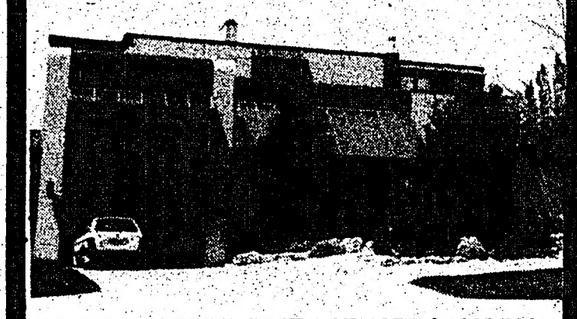

ULTRA MODERN! ULTRA SWANK! $1,325,000
Stunning architecture! Totally redesigned interior! Finished to perfection with marble floors throughout main floor. Indoor pool. Elise Kalles 441-2888.

* * *

THE BRIDLE PATH! INDOOR POOL $598,000
Handsome pillared 5 bedroom home. Fireplace in master suite. 2nd floor study. Main floor family room with w/o to indoor pool and to garden. Elise Kalles/Simone Stern 441-2888.

* * *

DISTINGUISHED GEORGIAN IN DENLOW
$369,000. Completely renovated 5 bedroom home. W/o to balcony from attractive fireplaced family room. Lower level fully finished with 2 further bedrooms. Elise Kalles 441-2888.

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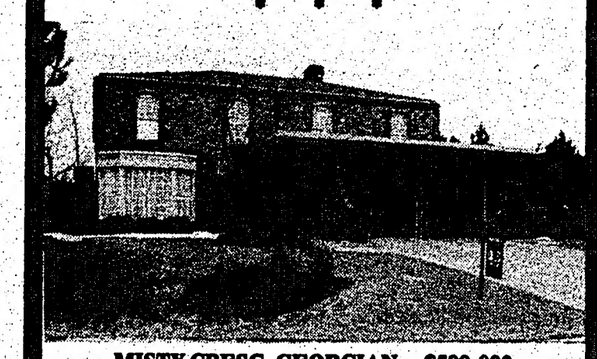

MISTY CRESC. GEORGIAN —$589,000
Large centre hall opens to all principal rooms. Panelled main floor family room (double-sided fireplace), 5 bedrooms. Elise Kalles 441-2888.

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STEELE VALLEY ¾ ACRE — $475,000 — 1st AD
Rare opportunity to own a charming 5 bdrm home in private park-like setting. Main fl. den, circular drive, fabulous pool + room for tennis court. Financing avail. Carol Greenglass 441-2888.

* * *

SUPER STARTER — BATHURST NORTH — $103,900
Mint condition 3 bdrms + den, 3 baths incl, master ens., lge. eat-in kitchen, neutral decor, F/P, cathedral ceiling, many costly extras. Financing avail. Call Carol or Natalie 441-2888.

* * *

"REAL ESTATE PEOPLE HELPING PEOPLE"
Harvey Kalles MLS 441-2888

HOUSES FOR SALE

MISTER REAL ESTATE INC.
224-2800

Bathurst-Antibes - Luxury Penthouse
3 bdrm condo, 2 full baths, wraparound balcony, panoramic view, $124,900. Make an offer! Annette Lipton 224-2800.

* * *

Bathurst Village $210,000 "Super Buy"
A special 4 bdrm, 2 storey, fam rm + fen, 2 garages. Olga Verrall 224-2800.

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Bathurst-Steeles Bargain - Best Buy
Large 3 bdrm townhome, garage, park, open mtge., Vendor must sell! Leon Kogan 224-2800.

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Bathurst-Steeles $113,900
4 bdrm, 2 storey semi, finished bsmt, fenced lot. Mary Fenyes 224-2800.

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Tangreen Village "Just Listed"
Gorgeous bungalow, large Hollywood kit, master ensuite, huge family rm, den, att. garage. Joe Salomon 224-2800.

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Finch-Leslie - Reduced To $128,500
Vendor bought. Det. 4 bdrm, finished bsmt, central air. Paul Pister 224-2800.

* * *

Bathurst-Steeles - Just Listed!
12% mtge due 1987! Excellent 2 storey, large eat-in kit., oversized bdrms, att garage ++ Joe Salomon 224-2800.

* * *

Bayview-Steeles-Leslie - Immed. Possession
3 bdrm semi bungalow, huge kit., appliances, finished rec room, fireplace, 4th bdrm, $60,000 mtge at 13½% till 1988. Pearly Dennis 224-2800.

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Bathurst-Sheppard $142,900 "Ravine Lot"
New listing, 3 bdrm bungalow, + 2 bdrm bsmt apt. Low int. mtge, open. Orland Verrall 224-2800.

* * *

Bathurst-Steeles - Backing Onto Park
66' x 131' lot, huge kit, main fl. family room, 4 bdrms, rec. room, wet bar + 5th bdrm. Custom built. Pearly Dennis 224-2800.

* * *

2 Stores - Bathurst North
Can be vacant. $139,000 + 2 bdrm apt. 11% mtge. Mr. Verrall 224-2800.

* * *

Bayview Estates - Sacrifice Sale!
Prestigious 4 bdrm home, approx. 5200 sq. ft., Hollywood kit., magnificent bar & disco bsmt, over $90,000 in extras, executive street. Vendor left country. Randy Cohen 224-2800.

* * *

Thornhill - German Mills
Exec. 4 bdrm, 2 storey, main family & laundry rms, prof. fin. bsmt, pool & private garden, expensive finishings. B. Burstein 223-5100.

* * *

Bayview-Sycamore $269,900
Decorator's home, absolutely breathtaking! 4 bdrms, 2 storey, thousands in extras, treat yourself to a viewing. Bev Burstein 223-5100.

EVERYTHING WE TOUCH TURNS TO SOLD

A. E. LePAGE
REAL ESTATE SERVICES LTD. • REALTOR

***SPACIOUS CONDOMINIUM**
I have a terrific selection of suites available. Please call a specialist in the condominium market to discuss the possibilities.
* HARBOURSIDE — 2 bdrm. - $239,000
* THE LEXINGTON 1 & 2 bdrms from $114,500
* GRANITE PLACE — 2 bdrm - $229,000
* 260 HEATH ST. W. — 2 bdrm $165,000
* MANHATTAN PLACE — 2 bdrm $168,500
* THE COURTLAND — P.H. $111,900
ELLI DAVIS
921-1112 or 968-6881

MARTIN ATKINS LTD.
REAL ESTATE BROKER

LESLIE SOUTH OF STEELES ON RAVINE
New listing, executive Tudor on ravine, main fl. family rm. finished in oak, travertine fireplace, built-ins, wet bar, main fl. laundry, new kitchen with built in appls., sunroom, 4 bdrms., master with full ensuite, whirlpool, sitting rm., cedar closet; lower level completely finished, maid's quarters, washroom, sauna, w/o to gorgeous in-ground pool with cedar deck, interlocking brick, on very private ravine setting, too many other features to mention. Full price $395,000. Call Victor Goldman to view, 636-5200.

HOUSES FOR SALE

Paul Slavens Real Estate Ltd. Realtor
HERE IS YOUR NEXT HOME

OLD FOREST HILL RD.
$415,000. Breathtaking 4 bdrm. home. Main flr. fam. rm. 4 baths. Call Bonnie Walton, 483-4337.

* * *

DUNLOE — E. OF SPADINA
Gracious centre hall. Family-size kitchen. 4 bdrms. + den. W/O to garden. Marg Heiman, 483-4337.

* * *

LOWER VILLAGE GEORGIAN
$239,000. Attractive centre hall. Living rm. with fireplace. 4 bdrms. Main flr. den. Rose Caplan, 483-4337.

* * *

SILVERWOOD & SPADINA — $395,000
Updated Lower Village Georgian. 4 bdrms + den. Central air. Luscious SOLD gardens & inviting inground pool. Call Linda Rose, 483-4337.

* * *

LOWER VILLAGE — $435,000
Country atmosphere in the centre of the City. 6 bdrms. Tudor on spectacular lot. Tastefully updated & well maintained. Call Jack Solomon, 483-4337.

* * *

BAYVIEW BUNGALOW — $529,000
Impressive ranch bungalow set on a picturesque pool-sized lot. 4 bdrms; panelled library, main flr. laundry. Call Elaine Goldenberg, 483-4337.

* * *

CHAPLIN CRES.
Beautifully appointed townhome. 4 bdrms; large living & dining rms. Call Eve Hillman, 483-4337.

* * *

JUST LISTED — BRIAR HILL
$369,000. Impressive 2 storey. 4 large bdrms; panelled library & powder rm. on main. Double garage, central air. Call Elaine Goldenberg, 483-4337.

* * *

THE BEST KEPT SECRET
$320,000. Spacious centre hall. 4 bdrms; main flr. den. Central air. Call Margaret Heiman, 483-4337.

* * *

GLENGROVE & ALEXANDRA WOOD
Reduced. Charming 3 bdrm. bungalow. Central air. Finished lower level. Call Linda Rose, 483-4337.

* * *

SHALLMAR BLVD. — REDUCED
4 bdrm. centre hall. Main flr. den with w/o to large garden. Central air. Call Don Wagman, 483-4337.

* * *

BEST VALUE IN CEDARVALE
$249,000. Main flr. den & powder rm. 4 bdrms; w/o to deck & garden. Call Elaine Goldenberg, 483-4337.

* * *

UPPER VILLAGE — $149,900
2 storey, 3 bdrm. Eat-in kitchen with w/o to 140' lot. Private drive & garage. Gayle Esbin, 483-4337.

* * *

LAWRENCE & AVENUE RD.
Perfect 5 rm. bungalow. Inviting in-law suite. Priced at $116,000. Call Gert Kerbel, 483-4337.

* * *

BATHURST MANOR — PURDON DR.
$179,000. Spacious 3 bdrm. bungalow. Large living & dining rm; w/o to garden. Separate lower level for in-laws. Call Sara Shefsky, 483-4337.

* * *

AVENUE RD. — SANDRINGHAM
3 bdrm. situated on a large lot. Finished bsmt. Central air. Ruth/Jerry Kerbel, 483-4337.

* * *

FOUR BEDROOMS — REDUCED
Centre hall. "White" kitchen, cedar deck overlooking yard. Call Marlene Federman, 483-4337.

* * *

BATHURST & GLENGROVE
Updated 2 storey, 4 bdrm. Main flr. den. 3 baths. Finished lower level apart. Vendor says SELL! Call Harold Hillman, 483-4337.

* * *

SUNNY TERRACE — PLANT YOUR GARDEN
Bright 2 bdrm. suite. Every ammenity possible. Steps to subway. Elaine Goldenberg, 483-4337.

483-4337

ROYAL TRUST
Corporation of Canada, Realtor

The Courtland Reduced to sell $99,900 or rent $800 P/M, lux. condo apt. S. exposure, florida room, balcony, 24 hr. security. Close to all amenities. A. Dovenman 635-1170.

* * *

Bathurst Steeles $144,900
Forest Hill model, fabulously updated. 4 bathrooms, finished basement, family room with fireplace, double garage. E. Kendall 635-1170.

* * *

Bathurst Sheppard $134,900
Large L shaped 3 bedroom brick bungalow with attached double garage, separate in-law basement Apt. E. Kendall 635-1170.

* * *

$189,900 elegant backsplit, ravine, central air, appliances, burglar alarm, financing and more. Dorothy Biback 635-1170.

CJN Classified Ads Really Work! Call 483–9331

HOUSES FOR SALE

Sadie Moranis
449 2020

PERSONALIZED SERVICE QUALITY HOMES

FOREST HEIGHTS-VYNER — WOODED LOT!
$329,000. Charming blend of brick & cedar, 23' living rm, fireplace, equipped kit/family rm, walk to GO train! N. Dunlop 449-2020.

* * *

BAYVIEW-YORK MILLS — JUST REDUCED!!
$275,000. Priced right! Charming 1¾ storey on 300' south lot. Large principal rooms, greenhouse. Terry Moranis.

* * *

ST. ANDREWS ESTATES — NEW PRICE
$299,000. 4 bdrm. centre hall. 2½ baths. Finished lower level. Excellent condition. Deck, private garden. Joan Avery 449-2020.

* * *

TUDOR ELEGANCE — RAVINE! ¾ ACRE
$399,000. Enchanting elevation, circular drive, bounded by stone pillars. 6 bdrm., main den + fam. rm. Pool. Sandi Kert 449-2020.

* * *

BEECHWOOD AVE. YORK MILLS 4 BDRMS.
$349,000. Everyone stops to admire this home! Just as nice inside! 4 bedrms., 2 baths, treed garden. Don LePage 449-2020.

* * *

HOGGS HOLLOW — FIRST AD — $299,000
Excellent family home on quiet cul-de-sac. Get a country feeling from fam. rm. overlooking magnificent garden! Penny Cader 449-2020.

* * *

ST. BONAVENTURE BEST VALUE $229,900
Sensational spacious 8 rms. Main family rm. & laundry, 2½ baths. Walkout lower level to cedar deck. Good finan. M. Young 449-2020.

* * *

YORK MILLS PLACE — VALLEY VIEW!
Red. $267,500. Lux. 1823 sq. ft. suite, 2 bdrm. & den, 2½ baths, views. S.E. and W.! Huge balcony, 2 pkg. Marion Dick 449-2020.

* * *

116 ESGORE
$249,000. Attractive Cape Cod. 3 br., 2 bath, 2 f/plc's. Centre hall plan, updated decorated. Lot 63x225. Hurry. Keith Scott.

* * *

MUCH ADMIRED HOME — FOREST HILL!
Picture perfect setting - landscaped gardens & courtyard - white stucco home! Tranquil garden rm., 6 bdrms. Beautiful! Sandra Goodwin/Brenda Kinnear.

***RIDGEGATE BEAUTY!**
Superb condition & excellent financing make this 2 storey semi a great buy. 3 bdrms, full en suite. Marble fireplace. Ultra modern kitchen & more. Asking $127,900. Call Mr. Robertson 886-2840.
RE/MAX CENTRAL REALTY LTD.

Albert Brown real estate inc.

BATHURST-SHEPPARD 1ST TIME OFFERED
One owner home, beautifully renovated with customized kitchen, very special den with private staircase, vaulted ceilings and many extras. Must be seen. **Norman Rother 665-6790, 731-2333.**

* * *

BAYVIEW-SHEPPARD LUXURY TOWNHOMES
Several models to choose from, 3 bdrms. 2½ baths, large eat-in kitchen. Many features. **Norman Rother, 665-6790, 731-2333.**

Classified Ads

HOUSES FOR SALE

ALAN UNGERMAN REALTY LIMITED REALTOR

731-7111

BLUE FOREST — $225,000
Just listed! Magnificent 4 bdrm. backsplit, open concept, panelled fam. rm., wlkt. to gorgeous lot. Circ. driveway. Ted Waxman, 731-7111.

* * *

SUNNYCREST — BUNGALOW
Just listed! Exceptional value! 4 bdrm., master ensuite, lg. kitch., fin. bsmnt., $139,900. Ted Waxman, 731-7111.

* * *

BATHURST VILLAGE — $149,900
Exceptional 4 bdrm. sidesplit! Mn. flr. fam. rm., huge kitch. Value +. Maxine Povering, 731-7111.

* * *

BATHURST-PATRICIA $179,900
Lg. 3 bdrm. sidesplit, den, dble. gar., fabulous lot. Close to all amenities. Ted Waxman, 731-7111.

* * *

BATHURST-STEELES — $123,900
Owners transferred. Lovely 3 bdrm., mn. flr. fam. rm. + w/o, decorated! Laureen Unroth, 731-7111.

* * *

LESLIE-STEELES — $189,000
Huge 4+bdrm, 3 bths., fin. bsmnt., firepl., den. Wlkt. to private patio & deck. Roz Splitter, 731-7111.

* * *

VAN HORNE-LESLIE — "PICASSO"
Beautifully upgraded 3 bdrm., Hollywood kitch., fam. rm. & den, ceramics, extras$Maxine Roness, 731-7111.

* * *

BATHURST MANOR — BUNGALOW
Totally renovated, oak kitch., ceramics, fabulous decor throughout. Move-in cond. Laureen Unroth, 731-7111.

* * *

BATHURST-STEELES — ULTRA MODERN
3 bdrm., 3 bths., mn. flr. fam. rm., sunken liv. rm., firepl., immediate poss. $119,900. Fran Sharvit, 731-7111.

* * *

WILMINGTON & OVERBROOK — $225,000
Lg. custom built backsplit, on lg. landscaped lot. Many extras, $225,000. Ted Waxman, 731-7111.

BATHURST-STEELES — CUL-DE-SAC
Super location. Det.. 3 bdrm. mn. flr. fam. rm. with firepl. $115,900. Laurence Alexander, 731-7111.

* * *

BAYVIEW-SHEPPARD — TOWNHOME
Lux. 3 bdrm., immaculate throughout, fin. rec. rm. + fabulous bar, upgraded! Laureen Unroth, 731-7111.

* * *

BLACK HAWKWAY — END UNIT
3 bdrm., townhouse, 3 pce. ensuite, fam. rm., wlkt., firepl., vendor has bought! Carole Lazer, 731-7111

* * *

BAYVIEW-CUMMER — $184,900
Exceptional 4 bdrm. fam. home. Panelled den, ensuite bath, stone firepl. Ted Waxman, 731-7111.

* * *

BATH/NORTH Y — 9¼% TO '99
Spacious 3 bdrm. townhome, 4 pc. ensuite, 5 appl., extras! $127,500. Laurence Alexander, 731-7111.

NRS NATIONAL REAL ESTATE SERVICE

DUTCH CLEAN
Popular Willowbrook area, 2,000-sq.-ft. beauty, oak circ. staircase, cathedral ceiling + skylight window in ceramic-floored foyer. Master has ens., main-flr. fam. rm.; loaded with charm & extras. 881-5940.

* * *

GREEN LANE AREA
Vendor moving Stateside; now $399,900. 4,000 sq. ft., superbly crafted, modern-designed showplace, pool, ravine lot . . . the works. Stunning! 881-5940.

* * *

BATHURST & CHABAD GATE
Rent/buy! 2,500 sq. ft., bright & sunny greenhouse kitchen, king-size din. rm., master retreat; synagogues, recreation complex, shops, etc. nearby. 881-5940.

* * *

ANTIBES AREA
Luxury 3-bdrm. townhome, immaculate! 10¼% financing. Shopping, schools, transportation, synagogues, recreation complex all nearby. 881-5940.

* * *

DON MILLS & STEELES
Reduced to $108,500. Discount on 2-yr. mtge.! Super starter 4-bdrm. home, energy-efficient. Steps to shopping, schools, transportation, synagogue; vendor has bought firm. 881-5940.

* * *

Heather Sherman 881-5940

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the Permanent

SHEPPARD-WILMINGTON

2 Bungalows - 3 bdrm/4 bdrm, lge. rms., remodelled kit's + baths, fin. bsmt. w/pvt. entrance, gar. Mint cond. B. Cyglefarb 223-2110/636-7357.

* * *

"LESLIE - YORK MILLS"
$299,000 - Glorious ravine setting - 2 stry, 5+ bdrms - den - w/o fin. lower level to ingrd. pool - 2 frpl's - lots of extras. Walk to French Immersion school. E. Rotstein 481-3443/783-9282.

* * *

YORK DOWNS - BATHURST
$138,900 - Best value - Vendor transferred - perfect 2 stry, 3 bdrms. Pvt. dr. & lovely garden. Stunning fin. lower level - C/A - fully equip. & updated thru-out! E. Rotstein 481-3443/783-9282.

Canada Permanent Trust Co., Realtor

"ESTATE SALE"
Bathurst - Lawrence. $109,900. A-1 bungalow. Fin. bsmt. apt. 886-2840.

* * *

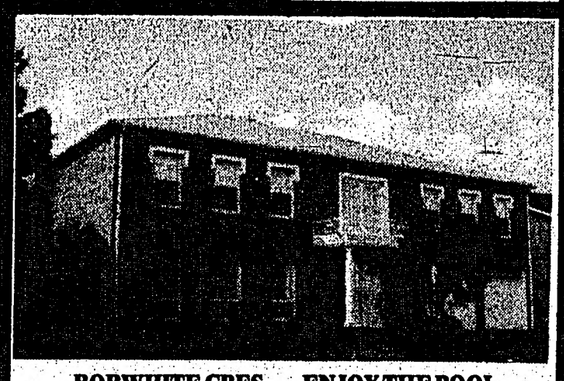
***GORGEOUS RAVINE**
Drastically reduced. $214,900. Thornhil-Willowbrook 9 rooms. Cul-de-sac. Steps to park. 886-2840.

M. KONSKER
886-2840 24 hrs.
RE/MAX CENTRAL REALTY LTD.

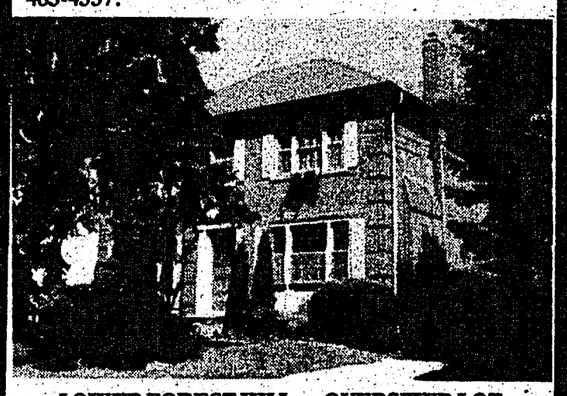
HOUSES FOR SALE

Paul Slavens Real Estate Limited

HERE IS YOUR NEXT HOME

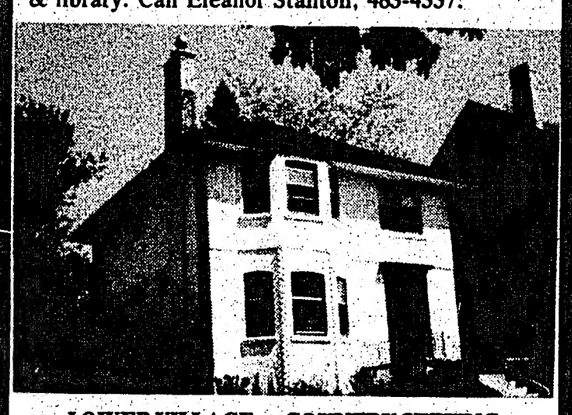


BOBWHITE CRES. — ENJOY THE POOL
A very special home with 5 fine bdrms; stunning library, gourmet kitchen. Luscious inground pool + park-like setting. Central air. Call Don Wagman, 483-4337.



LOWER FOREST HILL — OVERSIZED LOT
East of Spadina. Located on a choice street. Inviting centre hall. 4 good bdrms. (master ens.), main flr. den. Central air. Call Eve Hillman, 483-4337.

BAYVIEW — POOL + ½ ACRE
Grand 5 bdrm. residence. Tastefully updated thruout. New "white" kitchen. Fabulous family rm. & library. Call Eleanor Stanton, 483-4337.



LOWER VILLAGE — COUNTRY SETTING
Main flr. family rm, powder rm. w/o to inviting inground pool & garden. New kitchen, 4 bdrms. Priced to sell. Call Jack Solomon, 483-4337.

* * *

UNMISTAKABLY LOWER VILLAGE — $419,000
Renovated colonial centre hall. 5 bdrms. Main flr. den & powder rm. Central air. Call Gary Mitchell, 483-4337.

483-4337

SOLNIK & RYBAK
REAL ESTATE LTD. REALTOR

BATHURST-LAWRENCE
3 Bdrm. Beautiful, open fireplace, walk out to patio. Good financing. Must sell. David Frankel, 789-7111.

* * *

5 BEDROOM 61' x 184'
Bathurst-Wilson. Beautiful 9 room home, main floor family room, party sized living & dining rooms. 3 baths, master en suite. Finished bsmt. Walk to all conveniences. Mrs. Rybak 789-7111.

* * *

BUILD YOUR DREAM HOME
BATHURST-GLENCAIRN
50' x 132' lot. Build your dream home. Near amenities. Mrs. Rybak 789-7111.

HOUSES FOR SALE

LES LEVINE
REAL ESTATE LTD. ● REALTOR

LES LEVINE REAL ESTATE LTD. IS PLEASED TO ANNOUNCE THE OPENING OF ITS NEW UPTOWN OFFICE AT 371 EGLINTON AVENUE WEST [across from the Eglinton Theatre]
SECRETARY: BARBI BRODKIN BERRY
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HAROLD BARRETT
ROBERT BELL
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LORNE KATZ
DAVID KESTELMAN
GITA LAFLAIR
BETTY LEVENTHAL
SHARON LEVINE
LESLIE LEVINE
BARRY LUBOTTA
KATHY MacISAAC
ELAINE MELMAN [SCHORR]
DALE NOBLE
RHONA PLATT
LEON PLATT
BEVERLY SHAPIRO
SHEILA WYNBERG

* * *

BATHURST & OLD TRI-BELL ART COLLECTOR'S SHOWCASE
6,000 sq. ft. of grand design, huge marble entry foyer rises 2 storeys — has been used as ballroom, 3 storey circular floating staircase, dark stained herringbone oak floors throughout, main fl. features enormous gourmet kitchen, lounge & den, sunken living rm. with 15' ceiling. Master suite encompasses entire north wing, with 3 more bdrms. on same level. Rec rm., billiards rm., maid's quarters & professional workshop on raised lower level. ½ acre lot, triple car garage. Must view to fully appreciate this one of a kind work of art! Asking $585,000. Call Les Levine 481-5111.

* * *

BATHURST & LAWRENCE
Priced to sell!! $124,900, detached brick bungalow, 3 bdrms., 2 baths, in-law apt., garage, large lot. Call Dale Noble or Beverly Shapiro 481-5111.

* * *

MUST SELL $89,900
Bathurst & Wilson, detached brick storey & a half, 3 bdrms., 2 baths, bsmt. apt., garage, private drive. Call Beverly Shapiro 481-5111.

* * *

481-5111

We Sell Real Estate Not High Pressure

INVESTMENT OPPORTUNITIES

HAVE BUYERS WAITING . . .
FOR properties in Spadina/Dundas area. Fran Conant / Ghan Chee 968-7400.
CITYSCAPE R.É. RLTR.

ISREAL APARTMENTS FOR RENT

Apt. for rent in 5 star hotel in Herzlia on the sea. Very reasonable prices. 787-1997.

LOTS FOR SALE

Would you like a 50' x 150' lot in Thornhill near Bathurst & Spring Gate? Call Penny Szirtes 886-2840.
RE/MAX CENTRAL REALTY LTD.

Spring gate Blvd. 2 lots 50 x 120'. Must sell. Best offer. 881-6965.

OFFICES SPACE FOR RENT

2888 Bathurst, above Eglinton, new Penthouse office space for lease. Under construction, Aug. 1, elevator, roof garden. 781-5231.

PERSONALS

Organizing problems? Is your budget, your room, your files, or your life in chaos? Contact Personal Organizing Unlimited. Box 6760, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1. 968-2876.

Private **Investigations** and Security Services. Call Birnie - Civic Security 766-3421.

PERSONALS
Companions Wanted

PERMANENT POSSIBILITIES for Jewish women 20-30. Phone 514-486-5037, or write Box 544, Cote St. Luc, Que. H4V 1Z2 Confidential.

Attractive blonde American conservative Jewish woman 34 wishes to meet man. Object matrimony. Send photo and address. Box 6756, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Bubbly 23 year old Jewish female wishes to meet Jewish male 25-30 years old. Should be interested in sports, theatre & serious relationships. Sincere replies only. Box 6755, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Single Professional and business people meet. Call Dr. Fren 533-5111. The best for you since 1962.

Professional gentleman, considerate, seeks lady in 40's, slender build with narcissistic & hedonistic tendencies, compulsive & whimsical, who enjoys theatre & desirous of a close relationship. Snap appreciated & returned. All serious replies acknowledged. Reply to Box 6753, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

Attractive divorced lady 34, with 1 child, wishes to meet a sincere marriage minded gentleman. Please write Box 6751, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

PERSONALS
Companions Wanted

Attention: All Singles
Meet someone compatible in a dignified manner and in the strictest confidence. Register with Myer Dorn. Phone 789-3213 or write 470 Glencairn Ave., Toronto M5N 1V8.

Professional male aged 28 wishes to meet slim, attractive, mature female aged 23-28. Box 6758, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

One attractive, professional male, 34, good nature, sincere, humourous to share with similar female, 23-33. Box 6757, CJN, 562 Eglinton Ave. E., Ste. 401, Toronto, Ont. M4P 1P1.

PROPERTIES WANTED

GORD WASSERMAN LIMITED

630-9930 M.L.S. Service

SHARED ACCOMMODATION

Central - Share lovely old house, fireplace, yard, 4 appliances. $375. July 1. 781-1120.

Marlee-Ridelle. Female wanted for furnished 2 bedroom apt. to share with same. June/July/August. $270. 782-7478, 782-2573.

Girl, 24, has 3 bedroom apt. to share - master bedroom with ensuite bath. Don Mills-York Mills. $325. 449-3990.

Wanted. Mature independent female non-smoker to share with same, semi furnished Kosher 3 bedroom 2 bath luxury apt. in North York. Magnificent view. $290 includes parking. July 1. 630-2605.

Roommate wanted, female, Shomerat Kashrut, for 2 bedroom, Bathurst-Wilson, $192, July 1st. Please call Toby 638-6837, business 585-5357.

VACATION PROPERTIES FOR SALE

***LAKE SIMCOE — WATERFRONTS**
Belle Ewart $64,000 - $174,000. 50' - 150' of lakefront.
BIG BAY POINT AREA — $179,000 - $237,000 Sandy cove, $395,000 Call Don Jerry.
Direct line 883-9700
or home (705) 722-0415
A. E. LE PAGE REAL ESTATE SERVICES

OBITUARIES

Jeanne Blumenfeld on May 27/84, late of 576 Castlefield Ave.

Yakov Gutlin on May 31/84, late of 6250 Bathurst St., #1227.

Martin Herz on May 25/84, late of 45 Dennett Dr.

Clara Levy on May 26/84, late of 1500 Bathurst St., #706.

Luba Paddock on May 25/84, late of 3555 Bathurst St., #306.

Jack Richmond on May 30/84, late of 300 Antibes Dr., #612.

Bessie Tugg on May 24/84, late of 12 Rockford Rd., #606.

BENJAMIN'S PARK MEMORIAL CHAPEL

Classified Ads

SERVICE DIRECTORY

Accounting

Accounting, bookkeeping, tax services. P. Sugar M.B.A. Days 965-9940, evenings 782-2262.

Air Conditioning

Air Conditioning. Electrical contracting. New work. Services, repairs, reasonable, guaranteed. 663-7336.

Appliances

Electrical appliances repaired. Stove, fridge, washing machine, dryer, vacuum cleaner. Call 789-4206.

Carpentry

Carpenter - all types of carpentry work. 633-6605.

Kitchen countertops, recreation rooms. No Shabbos calls. 782-5679.

Custom cabinets, rec rooms, alterations, home and office. Lou Meirovich 245-4225.

Clothing

Corset and Brassieres made to measure and alterations. European experience. Margret 787-7754.

Daycare

Babysitting in my place. Kosher. Bathurst-Cedarcroft. 667-9869.

Electrical

Electrician. Experienced - all jobs, repairs/installations. Residential/commercial. Solomon 663-0045.

Entertainment

Versatile Band available for weddings/Bar Mitzvahs. Dan. 699-2616 evenings.

The Selected Band makes your occasion unforgettable - Versatile music - Disc Jockey available - 630-7585.

A Harpist can make any occasion truly elegant - Jo-Ann Weisbarth 961-7789.

Furniture

Joseph Furniture Refinishing. Oriental, antique, fine furniture, restoration, Goldleafing. Free estimates. 291-8197.

Marcantonio Furniture Repair
Expert touch-ups, restorations, general repairs. Free estimates. 653-2155.

Craftsmen's finishing - restoration. Coloured lacquers also available! Dining, bedroom suites. Free estimates. 530-1919.

Gardening

Affordable quality complete garden maintenance. Satisfaction guaranteed. Call 7:00 p.m. - 9:00 p.m. 782-7588.

Health & Beauty

Professional makeup application for weddings & Bar-Mitzvahs. Minimum 3 people. $25 each. For more information Joey 221-4494.

Home Improvements

Romano Construction complete renovations, carpentry, electrical & plumbing, plaster decoration. Call Mr. Romano 292-5848.

Home Improvements

G.M.C. Construction Ltd. Commercial, residential, additions, renovations. Interior and exterior professionals, drywalling, tiling, carpentry, driveways, interlocks, concrete work, waterproofing, etc. Free estimates. Gino, Business: 633-7935. Home: 638-5842.

Renovations and additions, specializing in modernizations. All types of work done and guaranteed. Call for no obligation, consultation. 886-0679 anytime.

Repairs and renovations. Carpentry, plastering, painting, tiles, locks, fences, recreation rooms, bathrooms, kitchen remodelling. Professional workmanship guaranteed. Moshe 669-4409.

P.N. Construction. Complete renovations, carpentry, electrical, plumbing, plaster, painting. Mr. Ployakov 781-6470.

Handyman - Minor renovations, also interior/exterior painting. Reasonable. Call anytime 752-0836.

Plastering, drywall, tiles. Days 475-0902. Evenings & weekends 223-2479.

R.S. Roofing
245-5544, Pager #3029
Repairs and complete roof service. I.K.O. installers. Quality workmanship guaranteed.

Invitations

Party Print. Excellent prices. Personally Designed and/or Ready Designed Invitations. 661-8717.

Call Gilda Lefton for discounted Bar/Bat Mitzvah, wedding invitations and accessories. 881-5588.

Invitations and accessories by Barbara Mortfield - Excellent discounts & choices. 663-8232, 663-7040.

Landscaping

J&B Weed Control for weed free lawns. Specializing in fertilizing. Free estimates. 881-1701.

Cherry Landscape. Complete landscaping design and construction. Experts in stonework, sundeck and planting. 633-1651.

Liquidators

Skeffington's - Liquidators of Home Contents
We appraise, advertise and sell from your home. 481-2317, 633-9213.

Locksmith

Reasonable prices. Security deadbolts installed. Home - Business. Rekeying. Mobile Service. 782-7662.

Miscellaneous

Table Pads - Our 32nd Year
Custom-made. Dover Pad Ltd. 245-7100, evenings 245-4853.

T.V. & Stereo repairs to all makes. Fast. Reasonable. 667-8805.

Table Pads
Custom-made, top quality, heat resistant. Courteous home service. Artege Table Pad Co. 745-2711.

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Private piano lessons, by experienced qualified teacher. Call Wendy 636-1104.

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Painting & Plastering, exterior/interior. Industrial, commercial & residential. Professional work. Free estimates. 667-8482, 667-8481.

Painting, interior/exterior, wallpaper - apartments, houses, stores, general repairs. Low prices. 781-6470.

Paperhanging and painting. Experienced, efficient, free estimates, work guaranteed. Call 881-5390.

Painting, wallpaper, renovations, drywall. Experienced. Call any time 492-1747, 926-0520.

Paperhanging is my specialty! Also decorating. Call Leo 783-1229.

Professional painting, paperhanging, stucco. Free estimates. Jacob 667-9869. No Shabbat calls.

Painter & Decorator
Specializing in wall and window covering. Sigi Shemer. Call after 5 p.m. 667-1024.

Paperhanging and painting. Residential, commercial. Reasonable rates. Experienced. Call 782-1955.

Chris the Painter - excellent interior/exterior work. Free estimates. 781-4709.

Experienced painting and wallpapering, general repairs. Samy 223-6092. No Saturday calls.

Buck's Professional Painting & Paperhanging
Free estimates. Steve Buck 831-2319.

Interior - Exterior painting, wallpapering, plastering. Reasonable rates. 638-5728.

Regina Painting and Decorating, Interior and Exterior - wallpaper hanging - plaster and drywall. Free estimates. Call daytime - 651-6456, after 5:00 p.m. - 636-1738.

Photography

Record-A-Simcha. Beta or V.H.S. experienced, reasonable. Call Phil 533-3032.

Professional quality videos - weddings, Bar Mitzvahs, any Simcha. Book now. 923-0732.

Professional Photographer will do portraits in your home. Copying of old photos. Norem 782-6851.

Piano Tuning

Expert tuning/repairing for concert & home. Ari Isaac. 226-1171.

Tutoring

Experienced special education teacher tutors English reading & math. Adults welcome. References available. 635-8887 answering machine.

Upholstery

Bathurst Upholstery. Reupholstering sofas, chairs, 25% off fabrics. 781-1995, 886-3148.

Window Shades & Draperies

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Olim Shelanu

Fat cats show Israeli gains

By DAVID BIRKAN

JERUSALEM —

Mazel tov to **Elly Dlin,** formerly of Edmonton, on his engagement to **Carol Bachman,** an olah from Atlanta.

Elly, 31, is the son of **Helen Dlin,** of Edmonton, and the late **Saul Dlin.** (Dlin means "long" in Russian.)

Elly is acting director of the education department of Yad Vashem, the Holocaust museum in Jerusalem. He lectures to Israeli high school students and army groups on various aspects of the Holocaust, and prepares seminars and other educational programs — all in fluent Hebrew.

"I knew a fair bit of Hebrew before I made aliya, in 1977. I learned it at the Edmonton Talmud Torah and the local chapter of Young Judaea, where I spent a lot of time," he explained.

The wedding will be held soon.

Elly advises would-be olim to "recognize that things will be different than what they thought and to be willing to adapt."

One of the big differences between Israel and Canada are the wages.

A physician in a hospital or clinic in Israel earns a basic salary of some $700 per month. He can earn another $700 if he runs a private practice, usually out of his home, at the end of his regular work day.

A department head in a hospital earns about $1,200 at work and maybe another $1,200 in private practice. A chance to earn some good money for the department head or professor of medicine comes in the form of paid sabbaticals, in which he can bank his salary in Israel and as much as possible of the salary he earns while temporarily abroad.

A mailman earns the equivalent of some $250 a month. A civil servant dealing with the public — as opposed to a top bureaucrat — can bring in up to $400 monthly. More than 40% of the Israeli work force is in the public sector.

The expenses of living, from housing and health insurance to entertainment, from books to prepared and packaged foods, are the same as in Canada — in absolute terms. Relative to the Israeli wage scale, they cost at least four times as much.

It is common for Israelis to hold down two or more full-time jobs, with their wives holding down at least one part-time job.

Apparently, to operate an automobile — not to buy it — often necessitates at least an additional part-time job. Gasoline and parts cost more than in Canada, again in absolute terms, and insurance about the same.

The tax structure makes the price of a small European or Japanese car for Israelis about twice as high as in Canada, again, in absolute terms.

This goes some way in explaining:

- Frequent strikes.
- Lassitude on the job.
- Israelis leaving the country to try and make a better living in the U.S., Canada or Europe, and perhaps to try to save up a little something overseas to come back home on.

This goes no way in explaining how:

- Automobiles fill the streets, most of them shiny late-model cars.
- Israelis dress smartly, if casually, and in the latest fashion.
- The majority of homes — in the cities, mostly apartments — are owned outright by their occupants. (Home buyers must put up the bulk of the purchase price in cash before taking possession.) Apartments in the desirable areas of Jerusalem, Haifa and Tel Aviv cost 1½-2 times as much as in Toronto . . . again in absolute terms.
- More than one-third of Israelis spend their vacation abroad.

Answers will be forthcoming when and if available. Meanwhile, it is safe to conclude that life in Israeli may be harder than in Canada, but it can still yield an abundance of good things.

By the way, one well-paying vocation in Israel is to run a fruit or vegetable stall in a big city shook (outdoor market) like Tel Aviv's Carmel market or Jerusalem's Machane Yehuda. Produce is sold by the kilogram for cash, and Israeli bank notes fill one shoebox after another.

* * *

The material progress of Israeli society may be gauged by the condition of the country's alley cats.

This reporter recalls a predominance of many emaciated specimens in the city streets as recently as 1980. There were lots of cats, but most seemed on the point of starvation — shiny-eyed, thin, with ribs protruding.

All that has changed. The cats of today look sleek and healthy . . . some downright fat. They, as well as many other things, belie the economic woes constantly trumpeted in the media.

This reporter asked a local cat, a sleek black-and-white specimen, for the secret of his prosperity. No answer was forthcoming.

UNVEILINGS

The unveiling of a monument to the beloved memory of the late **Morris Hoffman** will take place on Sunday, June 17 at 11:30 a.m. at Bathurst Lawn Cemetery, Anshe Minsk Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Alain Seidlitz** will take place on Sunday, June 17 at 11:00 a.m. at Mount Sinai Memorial Park Cemtery, Wilson Ave., Farbund Section.

The unveiling of a monument to the memory of our beloved wife, mother, sister & grandmother **Goldie Sugar,** will take place on Sunday, June 17, 11:30 a.m. at Mount Sinai Cemetery, Beth Sholom Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Ruben Muroff,** beloved husband of Pauline, devoted father of Helen & Jerry Fishman, Edith & Arthur Majer, & loving grandfather will take place on Sunday, June 17, 1:15 p.m. at Mount Sinai Cemetery, Shar Shomayim Section. Relatives and friends are invited to attend.

The unveiling of a monument to the beloved memory of the late **Mordeachi Schwartzberg** will take place on Sunday, June 17, 12:00 noon at Bathurst Lawn Cemetery, Narayever Section.

The unveiling of a monument to the beloved memory of the late **Doris Cwik** will take place on Sunday, June 17, 12:00 noon at Pardes Sholom Cemetery, Community Section T31.

Young American Jews integrate at university

NEW YORK —

A new study of the attitudes of the next generation of American Jews toward marriage and family life has revealed that college students generally integrate into the non-Jewish environments in which they study, with two-thirds reporting that some of their "serious dates" are non-Jewish.

The study was conducted for the American Jewish Committee with the cooperation of the National B'nai B'rith Hillel Foundation among 1,200 Jewish college students on 14 university campuses, under the supervision of Dr. Rela Geffen Monson, professor of sociology and chairman of the faculty at Gratz College, and a fellow of the Center of Jewish Community Studies, both in Philadelphia.

It also indicated that:

- Most of the students planned to marry and raise a family.
- Most expected to have a 2-career family.
- Three-fourths saw marriage as "the best opportunity for love and growth."
- Almost all expected to be parents some day.
- A close relationship was noted between positive Jewish activities both before college and on campus, and a reluctance to date non-Jewish partners.

These findings and others were disclosed recently at a news conference at committee headquarters marking the publication of Dr. Monson's 43-page study entitled Jewish Campus Life: A Survey of Student Attitudes toward Marriage and Family.

The study incorporated a number of implications for Jewish communal agencies. It suggested that:

- New programs and approaches should be directed to teenagers.
- The Jewish family should be strengthened.
- College students should have access to supportive Jewish social frameworks.
- Jewish activities on campus should have an academic orientation.

According to Dr. Monson, "students with a strong commitment to Judaism as a religion were more likely to recognize that marriage and child-bearing were essential to Jewish group survival, and were more likely to limit their choice of prospective marriage partners to Jews."

In a joint foreword, Yehuda Rosenman and Rabbi Stanley A. Ringler, national director of the department of community affairs and development, B'nai B'rith Hillel Foundation, which was actively involved in the study, stated that "it was encouraging that the overwhelming majority of the Jewish students said they wish and expected to be married, and look forward to having two or more children."

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SUPPLEMENT TO THE CANADIAN JEWISH NEWS, THURSDAY, JUNE 14, 1984.

Viewpoints

THE CANADIAN JEWISH MONTHLY VOLUME XII, NUMBER 11 JUNE-JULY 1984

My Father and I

by Irving Layton

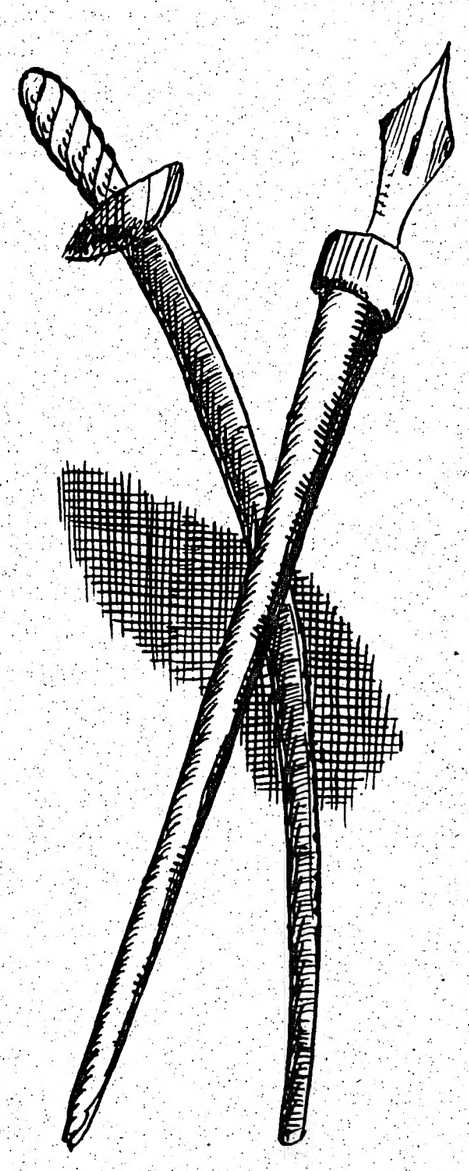
I don't think my father ever spoke to me at any length more than five or six times. Nevertheless, though silent and remote, he influenced the tenor of my life more than any other individual. It was my father who made me feel there was another world quite different from the solid, vexatious one into which I had been dropped or flung.

A frail man. Black-bearded. Less than medium height. It would never have occurred to me to ask whether he was handsome or not. In a household such as ours one did not think in terms of sexual attractiveness. Certain ideas never arise in a child's consciousness, the environment inhibiting or censoring them. For instance, when I try to think of my father touching his member my mind still draws a blank though I saw him go into the cabinet and afterwards, like the observant Jew that he was, wash his hands. But the image of him pissing into the bowl never surfaced into consciousness. What was he doing in that oblong hideously painted cabinet? Maybe he was praying, or enumerating his sins one by one, maybe having a conversation with one of his deceased rabbinical ancestors. After a while I gave up bothering my head with the matter.

Still, if the question were now put to me directly I'd have to say, yes, my father had a handsome face. Certainly, with his black beard, always neatly trimmed, the firm red lips showing, and his black eyes, he possessed an attractive countenance. Since my brothers were all reputed to be good-looking I can say this with some confidence. Hyman, who strongly resembled our father, had his dark complexion and build. Taller than myself, in his youth he was called Gable. People nicknamed my brother Oscar, who died several years ago, Ronald Coleman. My oldest living brother Harry, was also favoured with good looks, though I'm not sure the neighbourhood accorded him movie-star status.

My father always wore dark clothes made of the very best cloth. He was immaculate, a virtue that has always eluded me. A single spot on his shirt made him take it off, the smallest stain on his trousers or his jacket would upset him almost as much as the discovery of an unpaid bill. He wore only black shoes which he polished every day. He'd wake up at 6:00 A.M. while the rest of the family was still fast asleep to do his morning devotions. These consisted of long prayers to God, after he had accoutred himself in the proper regalia for the occasion. The black phylactery cubes on his head and wrist gleamed as brightly as his polished shoes on the one occasion that I saw him at his morning devotions. After his prayers he lifted heavy cans of milk onto the Quebec stove to get it curdled for the cheese he made to sell for the few customers he had for it. The small sums he earned that way enabled him to be independent of my mother's charity or goodwill. It gave him enough money to purchase his cigarette makings and the modest bottle of whiskey he'd bring to the synagogue for the confection after the Sabbath's last service. Praise the Lord and pass the small tumbler around. Let the whiskey warm the insides of the hard-pressed Jews who had to meet as best they could the unsympathetic world waiting for them outside.

I can't remember ever having had a meal with my father. I can't remember his ever doing any of the ordinary necessary things the household required. He was a dark presence that floated around and over me, coming to rest where I could see him only when he had some order or admonition for me. But, yes, he would ask me to make cigarettes for him. He had a small gadget — you can still buy it in some dingy tobacconist's store on St. Catherine or St. Denis — and he would hand that to me along with the tobacco and cigarette papers. For every hundred I made he gave me a penny. That was the extent of our father-son relationship. After the cheese-making we'd be together in the bedroom, my father's sanctuary, where he'd read, undisturbed by wife or children, from the holy books. I inhaled the hushed piety that filled the room. I remember the stillness that enveloped me, my father poring over the battered texts grey and green with age, books that had been handed down for



generations from father to son. Memory still images for me the crumbling leaves and how tenderly, turning the pages, he handled them. To see that kind of reverence for a book, to feel his murmured humility before the Lord he worshipped, put an ineffaceable stamp on my soul. At that moment he asked for nothing more from life than for continuing years to praise the Lord with the same serene assurance that transfigured his countenance as it did now. He'd pray and study and pray some more, while I rolled his cigarettes for him. After he counted out the completed one hundred he silently took out a penny from his pocket and gave it to me, without a word of thanks or affection. He never said anything to me,just numbered off the cigarettes and gave me the promised penny.

The synagogue was only two or three blocks away from our house. There my father was always received with great respect for his piety and scholarship. Had he wished it, he might have been a rabbi. However, he could never bring himself to accept money for any virtuous or pious thing he did and certainly not for any instruction in the hallowed Law. No payment must be taken for anything that glorified the name of Israel. On seeing him enter, the other worshippers would rise from their benches and seats to offer him a place. The middle-class philistine Jew of Old Forest Hill or Westmount today has little of this awe for scholarship or virtue. But the Jews of my father's generation offered the highest esteem to a sage or someone noted for his learning, not to the man who could accumulate money or apartment buildings. In those days, the best thing a rich Jew could achieve with his money was to marry his daughter to someone like my father.

So on those rare occasions when I accompanied my father to the synagogue and saw the respect accorded to him I sensed there were values beyond this world: values that this world could never challenge or violate. All you needed was the kind of gentleness and integrity my father had. If you possessed these qualities you were one of the Elect, you need to bow and scrape before no one. You were close to God and only He and His sky were above you. You were close when you read the Bible in Hebrew and you were close to Him when you said your prayers. You were also near Him when you blessed the bread you ate and saw the rainbow arcing the heavens, or washing your hands after you had relieved yourself. There was divinity in everything you did.

The synagogue was a dilapidated, airless house on Cadieux St., which later had to have its name changed to DeBullion because of the malodourous reputation it had acquired. Put in benches and chairs, put in a cabinet to house the scrolls of the Torah and this run-down, slum domicile became transformed into a house of the Lord. Do you understand what that meant to the mind of a sensitive young dreamer whose everyday world of maternal reproofs, menacing anti-Semites, bullying superiors, and tedious school work lacked the slightest presence of beauty and magic? To feel that it was possible for God to reveal Himself in all His Majesty in a shabby, ill-painted house like that, a dwelling that could just as well have been used as a whorehouse? Remember this was Cadieux Street. Coming out of the synagogue on the Sabbath, the Jews looked outlandish in their shiny gabardines, their corkscrew forelocks seeming to both invite and defy the smiles of the blowzy whores sitting on their doorsteps.

Although poorly-lit, the synagogue did not strike me as gloomy because I always felt there was a kind of illumination going on there when my father and his grim-visaged cronies were present. And of course there was always that nice custom after the Sabbath had been sung and prayered out, that of decorating the white tablecloth of the small anteroom table with plates of herring, cakes, and tumblers for whiskey. The synagogue orisons, as I remember them, were very noisy: not like the decorous mutterings heard in a Protestant church. These earnest Jews wished to make known their devotions and anxieties. Convinced that they worshipped a God who stuffed his ears with clouds to deafen Him to their entreaties, they raised their voices as if to hurl their complaints and demands at the blank, wooden-faced cabinet that contained the holy scrolls. They wanted to let the Almighty know they were in trouble, that their wives were ill, that they couldn't pay the rent, that things simply were not going as prosperously for them as they should. Take the cloud out of your ears, oh Lord, listen to what we have to tell You! The Gentiles mock us at every turn, our piety is rewarded by blows and insults, our cupboards are bare and the Messiah still delays His coming!

There was one strange prayer where a devotional Jew rose and since he thought himself surrounded by invisible devils — how else could this strange behaviour be explained? — he would expel large gobs of spit from his mouth. He'd spit to the front, he'd spit to the rear, and to make certain he got the devils on either side of him he'd spit to the right and the left. I'd be sitting next to a Jew with a long white flowing beard and suddenly I'd get a gob of spit right smack in my eye intended as a dismantling blow to the devil on his right.

In the evening my father retired to his sanctuary, there to read the holy books and then lie down to sleep because there was nothing else for him to do. Sometimes he returned to the synagogue to discuss interpretations of the Chumash with like-minded Jews with a craving for theological dialectics. There is a Hebrew word for

Continued on page 2

Irving Layton *the well known Canadian poet is now residing in Montreal. He was twice nominated for the Nobel prize by Italy and also by South Korea. This piece is the first chapter of his forthcoming memoir, 'Waiting for the Messiah'.*

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SKETCHES — BY ROY PIPERBERG

Viewpoints

Editor's Notebook

This issue illustrates the three main influences that impinge on the consciousness of the Jew in today's society: the religious traditions of his forefathers, the pressures exerted by the majority culture in which he happens to live, and the rapidly changing events in Israel, to which he is most sensitively attuned.

We are happy to present as our lead article, the opening chapter of Irving Layton's forthcoming memoir, which will be entitled: "Waiting for the Messiah." The significance of the title emerges clearly from his opening sentence, in which he attributes to his father the major role in molding his own psyche. His father did this, not by holding intimate conversations with him, but simply by demonstrating, through his own deeply religious commitment, his belief in 'olem habah' — another world that transcends the 'solid, vexatious one into which I had been dropped or flung.'

We can now more readily understand how these wellsprings of Layton's being contributed to the complexity of his poetry, in which the Jewish prophetic strain always shines through the hearty hedonism he celebrates.

Two facets of the interaction of the Jewish and non-Jewish worlds follow: one facet being theological, the other political. We seem to have uncovered a real divergence of opinion among thoughtful Jews on the question of Jewish-Christian dialogue; Professor Jack Lightstone has contributed a cogent analysis of Rabbi Schochet's criticism in our last issue of Rabbi Howard Joseph's article (in the previous issue) supporting such dialogue. I have contributed some thoughts of my own on this fascinating and obviously controversial issue. Rabbi Joseph's response concludes this discussion.

On the political side, Professor Robert Brym has attempted, in his article, to present a rationale for the seemingly irrational shifts in Soviet Russian policy toward Jewish emigration during the last decades. Professor Henry Weinberg offers a knowledgeable appraisal of the effects of Mitterand's socialist government on French Jewry, to-day the largest Jewish community in Europe.

Finally, on Israel — never out of our thoughts: Rabbi Dow Marmur traces the oscillations in the influence of Buber's Zionist philosophy. Initially, these ideas evoked strong criticism from the Zionist establishment, because they differed rather radically from mainline Zionist policy. More recently, says Marmur, it begins to appear that Buber's ideas were not so much wrong, as premature; he may have prophesied better than he or his critics realized.

Recent events in the Zionist movement: the Herzliah Conference, the Canadian Zionist Federation Convention in Montreal last April, which passed a resolution favoring religious pluralism in Israel, the impending entry of Conservative and Reform Jews in massive numbers into the World Zionist Organization — all these — presage a major rethinking of basic Zionist ideology. We hope to contribute to this crucial discussion in future issues.

LAYTON

Continued from page 1

such activity: Pilpul. Pilpul is an excellent training for the mind, very rigorous in its emphasis on logic and perhaps one of the reasons many Jews have done so brilliantly in mathematics and physics but it starves the imagination and nourishes a disdain for intuitions and feelings.

Oddly enough my first terrible sin, for so I felt it to be at the time, was the theft of two dollars from my father's wallet. I did that shortly after my ninth birthday. I went through his jacket which I found hanging on its wooden peg in his sanctuary, extracted a two dollar bill from my father's brown wallet and feverishly stuffing it into my pocket ran out of the house. The big question that loomed up in my mind was, "What can I buy with it?" Guilt scratched my insides like the heated point of a needle, but I also had a feeling of release and elation. Once again I was doing something I shouldn't. Theft in the sanctuary! I was violating some sort of sacred taboo. I'd let myself in for God knows what heavenly punishment, never mind the earthly punishment I knew would be swift to follow; and yet I felt somehow stronger, taller. I felt I had come out from under a covering of shadow, that I was doing something glorious; something as fraught with consequence and terror as Jacob stealing his brother's birthright. I was asserting my mundane selfhood against all the sanctity that had been thrust on my defenseless young ego. I was saying, "Here I am Lord, You take me as I am."

Let me tell you what I did with the two dollars that were burning a hole in my pocket and my soul. On St. Dominique Street where my rebbe lived I once caught sight of his neighbour, a thin, angular Gentile, probably a Slovak or a Pole. He was swinging a sword over his head as if he were leading a cavalry charge. Because it was an absurd spectacle it stuck in my memory. Now the feeling suddenly gripped me to possess that sword. Why, I don't know. There was nothing military about me, though the kids on my block had nicknamed me 'The General.' I was too much imbued with Jewish passivity or pacifism to think that the Messiah, when he came galloping down the street on his white horse, would be flourishing a sword. The only foreign-sounding name I knew was "Ivan," so I gratuitously conferred that name on the man who owned the sword. I saw him bending over the chicken whose head he was about to hack off with his sharpened axe and called out to him in a tremulous voice, "I-van." He turned his face to me and I imagined the chicken giving a grateful flutter of her wings for having been momentarily spared. He waved me into the yard with his free hand and still holding the chicken on the block with his other hand asked me what I wanted.

I pulled out the crumpled two dollar bill from my pocket. And when I told him I wanted his sword he gave me what I took to be a friendly grin, showing the few discoloured teeth that were still in his head. Without saying a word, he went into the house and returned with the sword. The sword was almost as big as myself and when I stood it against my shoulder I felt myself as tall as Joshua or the imagined, prayed-for Messiah. My mother was the first to see me with the rusted, unsheathed blade and at once asked sharply, "Where did you get this thing?". Ignorantly emulating the great English queen who had observed that a lie was an intellectual way out of a difficulty I told her that I'd picked

it up in the lane where I had found it under a pile of discarded rubbish. At nine I was still not the practised liar that I was to become later on in my life, so my effort to deceive her was not successful. Only much later did I learn that a believable liar is one who sticks to his story come hell or high water. Under my mother's gaze, filled with suspicion and anger, I changed my story several times. The denouement came swiftly. My father had returned and discovered that two dollars were missing from his wallet. Two dollars was a small fortune at that time. My father saw the brutal sword which my mother had snatched out of my hand and flung against the fence that separated our yard from that of our neighbour. After a few Yiddish sentences heavily interlarded with my mother's curses, my father looked at me sorrowfully, the disappointment showing in his eyes. But he didn't raise a hand to me or beat me. He didn't even reproach me. He just looked at me with utter disdain and contempt. A thief and a liar! What a fine product to issue from his loins. After awhile, he turned silently and walked back to his sanctuary, no doubt to console himself by turning some of the yellowing pages of one of his well-thumbed books. After another avalanche of curses had descended on my head I found myself going with my mother to the man who had sold me the sword. She quickly convinced him to return the two dollars and take back the blade that he had sold to her thoughtless son who was forever inventing troublesome incidents like this for her. My young heart did not know to whom the laurels should go: to my mother for being so persuasive, or to Ivan for allowing himself to be persuaded and trying to assuage my childish discomfort by grinning and winking at me. Given my prejudice against Gentiles, my feeling that they liked nothing better than to insult and torment Jews, I experienced a wonderful sensation of relief. Without knowing it I had learned a great lesson. Epiphanies were possible at all times, revelations could take place in a yard cluttered with egg crates and mouldering planks just as well as on Mt. Sinai. Such epiphanies prefigured the certain coming of the Messiah.

The tragedy of my father was the tragedy of many Jewish males of that generation. Respected for their learning and piety in the East European cities, towns and villages they had come from, their reception in North America was frighteningly cool or hostile. It was as if, they removed their yarmulkas, someone from above had splashed jugfuls of icy water over their exposed heads. They shivered in the drench and raised beseeching orbs to the unanswering skies. In Montreal they were exiled princes, they were magicians whose incantations no longer worked. Conscious that the power had gone out of them, the the formulas unheeded by the Almighty no longer even impressed their wives and children they compensated by reciting them in even shriller tones.

In the New World, roles became reversed. And if one seeks for the origin of the Jewish mother in North American literature, it should be sought for in that fact. My mother it was who wore the pants and provided for the family. My father felt his humiliation very deeply but was powerless to do anything about it. He became more silent and reclusive than ever and shuttled disconsolately between his sanctuary and the synagogue, finding in both places the solace denied to him by his wife and a progeny growing increasingly estranged from him by the practical demands of their new life. There is a vengeful streak in most human beings and my mother was by no means free of it. She enjoyed the gratifying rush of adrenalin which the seen or felt weakness in another individual unfailingly manufactures in human glands. My father's helplessness allowed her a constant supply of this energizing secretion that gave a pronounced firmness to her voice and carriage, an alert brightness to her small brown eyes. At every opportunity she'd throw up in my father's face that it was she who put the Sabbath chicken on the table and kept a roof over our heads. Deprived of the veneration she had once had for him, he felt himself becoming a useless parasite dependent on his wife's goodwill and favour, with only his cheese-making forestalling complete defeat and surrender. In his own mind he was worth something, worth a great deal, but the world did not assess him at that, and the world was mainly my mother.

With the passage of time my father came to feel himself hemmed in by mercenary oafs and boors. Though in the House of the Lord their frenzied outpourings for His attention momentarily conferred a kind of sanctity on their inescapable materialistic pursuits, very few remained untouched by the fever to succeed in this golden land of opportunity and build businesses they could hand on to their chidren. Not many of them could lay claim to my father's friendship. In the Old Country not one of them would have presumed to address a word to him, so vast was the difference between them and him, so great was the disdain they knew he felt for them. But here, everything was changed. The ground on which they stood, re-arranged as if by a geological upheaval had flung my father onto a lower slope or shelf. Here, the silent, ungodly reproach was, "So you have learning, virtue, and piety, but are they bringing you any *parnoosa*?".

You have to see my father in relation to my mother's god, Strul Goldberg. Strul was married to my oldest sister Gertie whom the rest of the family had dubbed "The Princess." Strul was the successful enterprising Jew: loud-mouthed, vulgar, and so avaricious he might have served as a model for Balzac's M. Grandet. He could never talk without shouting and though my mother adored him, or rather his money-making ability, she would often remark that his booming voice frightened the cockroaches off the kitchen walls. My father used to say, "If you'd spit in his face he'd say it was raining."

Because my sister was delicate and pretty and flattered his vanity by seeming to walk fearfully in his presence he valued and even loved her as one might love an ornamental vase. However, his real love was money and he was out to make as much of it as he could with every fiber of his being. Too stingy to pay a stenographer wages or hire a shipper and order-taker, he conducted a one-man business, selling his imported religious articles to convents, monastaries, and seminaries in the province. His loudest boast was that he was better known in Quebec than Jesus Christ himself. Once when he'd had a glass of wine too many, he stood up and slapping his thick rump, chortled loudly, "Here is where your doctors, lawyers and account-

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Viewpoints

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From A Priori to A Posteriori

by Jack N. Lightstone

RABBI H. Joseph's approbation of Jewish-Christian Dialougue (see *Viewpoints*, Feb., 1984) has sparked controversy, most recently represented in the article by Rabbi J.I. Schochet. I cannot stand shoulder to shoulder with Rabbi Joseph on the issue of dialogue. By the same token I take exception to Rabbi Schochet's reasons for rejecting the enterprise, even if I too have some reservations about the character and function of such dialogue. But to decry outright the enterprise, particularly on the grounds offered by Schochet appears, to me, even less viable, for reasons to which I turn.

Schochet bases his argument on appeals to the uniqueness of particular religions (read, Judaism), their ultimacy (to use P. Tillich's phrase) and, hence, the incommunicability of the meaning of religious symbols and language across denominational boundaries and, finally, to the *a priori* demands such ineffable and ultimate religious knowledge makes upon the believer. Thus he posits an irreducible epistomological distance between Judaism and Christianity — this in terms of their symbols, symbolic systems of ritual behaviour and their theologies. In the face of such a chasm each religious community has only its *a priori* ethical standards upon which to base an appeal for interreligious tolerance. To base that appeal on anything else is to strike at the 'ultimate' integrity of particular religious traditions (again read, of Judaism). As exemplary evidence Schochet offers the direct accessibility of God on the part of humanity, without mediation, as an essential, unvarying characteristic of Judaism's pattern of religious knowledge; this he contrasts with Christianity's equally ultimate dependence upon mediation between deity and believer. He implies by the appeal that we face *a priori*, irreconciliable and unchallengable truths in religion (read, Judaism). And he goes even further, in decrying , on the same grounds, the academic, comparitive study of religions, branding it as "peeping-Tomism." Thus far Schochet.

Quite apart from the question of the viability of dialogue, Schochet's particular array of (alleged counter-) claims are not only naive, theoretically and historically, but also constitute outright apologetics and polemics. They are aimed less at defending the integrity and ultimacy of religion in general than of (*his* rabbinic) Judaism in particular. But the enemy is not dialogue, with Christianity or with anyone else, but rather with a 200 year-old intellectual tradition in the West. Let me explain.

A Priori Knowledge vs Scientific Study

Appeal to *a priori* religious principles, particularly to ethical ones, has been one of the last apologetic bastions of traditional, "revealed" religions in the West, in the face of the growth, since the Enlightenment, of the philosophical, historical and social scientific study of religion and culture. Appeals to *a priori* knowledge and to ultimate and unique essences constituted themselves *a priori* (that is, non-evidential) claims justifying offhanded rejection of the insights of these modern intellectual disciplines, particularly as they applied to, and were perceived to impinge upon, traditional religion.

These intellectual movements and disciplines tended especially to relativize the claims and patterns of traditional religion, and did so not only with respect to religions, but also (and even more importantly) with respect to history and other artifacts of culture. Religion was viewed as an aspect of culture — among others. This, I might add, in no way detracts from the saliency of religious knowledge, ritual and symbolism within each tradition's historical and cultural context, but this (necessary) relativization did undermine traditional religious authority (revelation in Judaism and Christianity) and those in authority (in Judaism, the rabbis). Indeed both the criticism and appeal to *a priori* religious knowledge goes back in modernity at least to Emmanuel Kant, who himself attempted to walk both sides of the fence and became the model for such Jewish figures as Hermann Cohen and Leo Baeck.

I submit, therefore, that Schochet's objections to dialogue stem from his apologetic and polemical stance vis-a-vis the modern study of cultural phenomena and knowledge. On the one hand, it appears inappropriate that Joseph with his particular posture on dialogue, bear on his back Schochet's monkeys. On the other hand, I can see why dialogue, no doubt among other things, engenders in Schochet this defensive response whose real locus is in the confrontation between traditional religion and modern philosophical, historical and social scientific approaches. For the very event of dialogue (quite apart from what it may achieve) assumes that these disciplines have something cogent to say about humanity, culture and religion. Dialogue assumes more than goodwill; it assumes, in a serious manner, that the Enlightenment and the intellectual movements it engendered have taken place.

The Salient Issue

This leads me to the more salient issue, one which moves quite beyond the question of whether and whither Jewish-Christian dialogue, namely: What is at stake for Judaism in beating back the challenge of modern philosophy, historiography and social science by appealing to (putative) *a priori* and 'ultimate' Judaic truths? Surely, to retreat behind such an apologetic bastion is to denude Judaism (or rather, the rich array of Judaisms) of its historical reality, its effect upon and its reaction to the historical and cultural experience of centuries of Jews living in dozens of varying cultural and social contexts. One revealed, ultimate and *a priori* set of Judaic claims is poor fare indeed (in my view, without historical reality). It can no longer be looked at as a structured set of meanings, defined in symbol, halakah (law) and ritual, by which Jewry made sense and brought order to their historical and cultural experiences, the one modifying the other. Schochet would make of a religious system, not the truly human means to meaning in the world (that it is), but some unconditioned and non-or inhuman thing of a realm radically distinct from our own. This, religion has never been, Judaism has never been and never can be, apologetic and polemical bastions notwithstanding.

Religions are Part of History

Dialogue such as that which Joseph commends recognizes that Judaism and Christianity are religions in history, as much the product of that historical experience as of anything else. Moreover, the relationship between these two religions also is a matter of history, of social context. Schochet, however, surely throws out the baby with the bathwater when he would save Judaism from modernity by removing it from history. I am comforted by the knowledge that no such religion, and no such Judaism, has existed or could exist. ●

Jack Lightstone *is Associate Professor of Religion and Chairman of the Department of Religion at Concordia University in Montreal. He appeared in the November issue of Viewpoints.*

Two Cheers For Dialogue

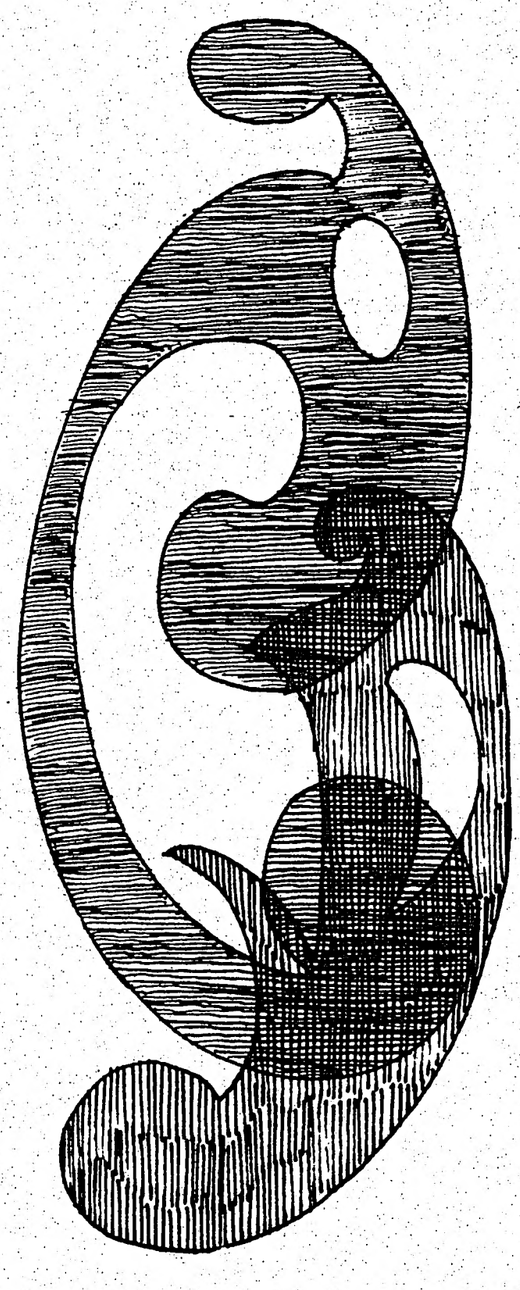
by William Abrams

TRUTH lies in the nuances. There are unfortunately, very few immportant issues on which it is possible to state categorically: true or false. Most issues that exercise the minds of thinking persons require firstly, careful analysis, so that nuances may be illuminated, and then a judicious weighing up of factors, often contradictory, before a balanced view can be reached.

Such a question is that of "interfaith dialogue," which, particularly in Canada, has been actively pursued for well over a decade by leading representatives of the Jewish and Christian faith communities. If questioned, they would probably offer the following rationale for all this sincere and dedicated effort: We believe that personal contact between Christians and Jews will tend to break down mutual hostility based on distorted stereotypes; that this in turn will help to open channels of understanding of each other's theological perspectives; and that the differences in theological perspectives are the root cause of this mutual hostility that has persisted until very recently.

All this is undeniably true; undisputably, dialogue is preferable to polemics, and infinitely preferable, needless to say, to persecution. Therefore the process of dialogue must be encouraged. But we must also recognize that there are definite limitations to what dialogue, if viewed as an end in itself, can achieve. It can help us to apprehend intellectually the historical and sociological forces which shaped each religion's theology. But just as a Jew cannot penetrate the 'heart of the mystery' of the Christian's belief in Jesus as Saviour and Messiah, the Christian, although spiritually descended from the Jewish disciples of Jesus, cannot to-day, two thousand years later, penetrate to the heart of the Jew's understanding of God's Covenant with Israel, and of the reponsibility devolving on him to fulfill in his own life the ethical and moral obligations imposed by that Covenant.

What then, can dialogue achieve for the Jew? The implicit hope of proponents of dialogue is that the process of redefinition of Christian theology towards Judaism which Vatican II began, will be furthered if Christians learn, through dialogue, more precisely how Jews felt about Jesus: why their passionate dedication to monotheism, and abhorrence of idolatry made the notion of a human who was also divine completely unacceptable; and why, despite this, the Jews were not, in fact, responsible for his death. This, in turn, will, it is hoped, encourage the very difficult process of rethinking Christian theology to provide a role for Jews in which they will no longer be perceived as deicides or pariahs. In short, what Jews are trying to achieve in dialogue is to assist Christians toward a truer and more profound understanding of their Judeo-Christian heritage. If successful, this manifestly would be a milestone in human history, and for Jews, a source of rejoicing.



Potential Dangers in Dialogue

However, there are, for Jews, a number of potential dangers in the dialogue process which must be recognized if they are to be avoided. The first resides in the phrase I have just used: the Judeo-Christian heritage. This phrase has become a code-word in dialogues, and is almost certain to be invoked at every colloquium on the subject. It is my view that, despite the obviously benign intentions which have resulted in the popularity of the phrase, it has potentially negative implications for Judaism that are commonly overlooked. First, it must be pointed out that Jews do not have a Judeo-Christian heritage. The Old Testament is part of the Christian Canon, but the New Testament is not part of our Canon. Christians have quite naturally absorbed our ethical principles, and continued to be guided by them even after the ritual commandments by which they were encapsulated in Judaism and thereby preserved, were abandoned by Christians. Obviously the reverse cannot be true for Jews. So logically and theologically there is no reason for Jews to utilize the phrase: Judeo-Christian heritage. But they do use it, and with potentially deleterious effects on Judaism, particularly at this juncture in our history.

The most serious concern shared by both religions to-day is the general problem of secularism, and the more specific problem of "anti-institutionalism." It is important to understand the distinction between these two attitudes, because while secularism appears to be on the wane, 'anti-institutionalism' is a continuing, and perhaps even a growing problem. Because of the explosive growth of technology, the power of any institution — whether it be the state, the church, or the multinational corporation — to intrude into and influence the private life of the individual, has grown so enormously that it has evoked fear and resentment against all large institutions in our society. Religious institutions — the church and the synagogue — are both affected by this development. And so we have seen the growth of 'unstructured' religious groups, such as communes and sects in Christianity, and 'Chavuroth' in Judaism.

But it is when we consider the source and depth of these anti-institutional sentiments that the distinction between the present Jewish and Christian agenda begins to emerge. In Christianity, the hostility to the institutionalized church is profound, even deep-rooted, and is unfortunately based on historical events that resulted from the activities of the church when it was all-powerful in Western Europe during the medieval and early modern era. These events are so well-known that they need only to be catalogued: the Crusades, the Inquisition, the many religious wars. All of these among other factors, led finally to the Enlighten-

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William Abrams *is the Editor of Viewpoints.*

DIALOGUE

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ment which jettisoned Christianity and put its trust in secularism and in its handmaidens: science, education and progress.

By contrast, the Jewish synagogue during this period was powerless, and therefore was not only blameless, but actually was itself victimized by the persecutions instigated by the teachings of the church. The paradox we now face is that despite this fact, the heady attractions of the open secularist society which resulted from the Enlightenment revolt against the church, also began a flight from the synagogue, which was abetted by the rigidity and obscurantism of the fundamentalist Orthodoxy that prevailed in the synagogues, and their refusal to permit Jewish intellectuals to participate in the study of the secular disciplines that were expanding their horizons so remarkably.

Uniqueness of Judaism

This 'pull' of secularism was intensified for Jews because of the unique character of Judaism itself: Jews are a people as well as a religious community. The bond that binds Jews to Judaism has three strands: God, Torah and Israel. These can be briefly summarized as: a belief in a creator who is omnipotent, omniscient, and omnipresent, and is called God; a belief that God intervenes in human history, and his climactic intervention into the history of the Jews was at Mt Sinai, where the Commandments were given to the Jews; a belief that henceforth the Jews were molded into a people with a mission: to live according to these Commandments, and thereby to transmit to the world the ethical and moral principles which were deduced from them by many generations of rabbinic scholars.

Throughout the last 2000 years, it has been amply demonstrated that Jews can remain Jews if they retain their attachment to Judaism through only one of these three strands; and since the Enlightenment took place at a time when nationalism in Western Europe was also burgeoning, and gave rise to many new nation-states, many Jews found the new concept of 'natonalism' to be congruent with the traditional idea of Jewish 'peoplehood.' They abandoned God and Torah, and transformed the concept of the 'peoplehood' of Israel into its modern counterpart: nationalism. And so they became secular Jewish nationalists, abandoning all elements of transcendence implied in the theological understanding of the "chosenness" of the people of Israel.

But being, like all Jews, creative, they added two new concepts to their version of secular Judaism: Yiddish culture and Socialism. These three concepts together formed a unique amalgam which actually made of Jewish secularism a very potent source of vitality and creativity — in fact, a substitute religion. Their contribution to Jewish life during the first half of this century and the leading role they played in the creation of the State of Israel, are too well-known to need recounting.

But Christians are not a people, and there cannot be Christian secularists.

At this juncture in our history, this is a crucial distinction. We have reached a watershed in western society; the 200-year romance with secularist humanism (itself a substitute religion for non-Jews and Jews alike) has now been shattered by the realization that the pathway of secularism, science and progress embarked on by the Enlightenment thinkers has led inevitably to two world wars, a Holocaust, and potential worldwide nuclear annihilation, and so the 'Zeitgeist' has turned against secularism. In this post-secularist world, people are now searching for their individual destinies, for 'roots' — ethnic or religious; and secularist Jews, who have, be it noted, always remained loyal and dedicated Jews, are being motivated to turn once again to the religion of their forefathers, as the proliferation of Jewish Studies programs in America indicates. It is here that a hidden danger of dialogue emerges.

Proponents of dialogue stress the educational value of dialogue for both Jews and Christians, and hope that demonstrating the similarity of their ethical ideals will put an end to the historic confrontational attitudes of which both were guilty. It is true that Jews have suffered far more than Christians from these antagonisms, simply because Christians had power and Jews did not. My concern, however, is that what should be highest on the Jewish agenda to-day is not the fear of Christian persecution. Our six million martyrs have effectively removed that threat by making overt persecution of Jews unacceptable in Christian society, as Father Mooney has demonstrated in his cogent analysis of recent developments in Christian theology. *(Viewpoints: Oct/Nov, 1983)*

Assimilation Greater Danger Than Persecution

Our greatest priority should be to win back to the synagogue the disillusioned children of Jewish secularists. And the reason they are disillusioned is that their parents practised what Will Herberg described in a vivid metaphor as 'cut-flower Judaism': they looked, felt and acted like Jews, but, having cut the religious roots which have sustained Judaism for 3000 years, they were unable to transmit ther secular version of Judaism to their descendants.

My fear is that, in embracing too enthusiastically the concept of common 'Judeo-Christian heritage' we run the risk of inheriting also the opprobrium which the power-structure of the Christian church has evoked by its actions in the political realm through the centuries. To the uninformed Jew, seeking to rediscover his own heritage, such a confusion in terminology may be counter-productive, and may slow the return to religious Judaism and to the synagogue, — the only permanent link Jews have had from generation to generaton.

A second concern is that we must be careful to distinguish between Jewish and Catholic stances toward one of the most important trends of the twentieth century: the drive by women for equal rights with men in all areas of life, including religious life. If the synagogue is to regain its rightful position of centrality in Jewish life, it must respond to this insistent demand for equality by women — as it is in fact doing, except for a small minority of fundamentalist Orthodox synagogues which now have the adherence of only 11% of the North American Jewry. By contrast, the hierarchical structure of the Catholic church makes it much more difficult for it to respond to this historic problem.

Dialogue No Subsititute for Action

Lastly, my concern is that 'dialogue' may serve as a substitute for what I feel should be the chief area of Jewish-Christian co-operation: Social Action. This is another complex issue requiring careful analysis, since it presents us with a paradox: the apparently irreconcilable trends toward both universalism and particularism that appear to be burgeoning simultaneously in to-day's society.

On the one hand, as science and technology continue to shrink the world so that it can be circumnavigated in less than a day, and as communications now offer instantaneous information on day-to-day developments in all remote parts of the globe, the concept of 'one world' attracts increasing numbers of adherents. The fact that we are all, in a very real sense, our brother's keepers, that our destinies are interwoven, that environmental, economic and even political problems now must be dealt with internationally is being dramatically brought home to all people. On the other hand, the post World War II era has witnessed a growing tendency on the part of ethnic and national groups to demand recognition of their separate identities, resulting in a proliferation of many nation-states — and where this is impractical, in an insistence by minority ethnic groups that governments have a responsibility to assist them to cultivate their own language and culture and to maintain it. As we know, Canada has been particularly receptive to this latter demand, and in fact now defines itself as a bilingual and multicultural country.

This universalist-particularist dichotomy is, of course, as old as human history, and all religions have had to come to terms with it, in developing their theologies. Judaism long ago succeeded brilliantly in surmounting this challenge, through its concept of Israel as a 'pilot people,' whose unique task it was to become a 'kingdom of priests and a holy nation' who — not by conquest but by example — would bring all nations under the 'kingdom of the Almighty.' Thus the 'particularist' aspect of our choseness is to live according to the ethical principles of Judaism, while its 'universalist' aspect is to transmit these principles to the world. Both aspects of the dichotomy are thus brought into a permanent creative tension, and both can and must be pursued simutaneously.

All this lies in the abstract realm of theology. Since the creation of the State of Israel, however, many Jews — particularly secularist Jews — have been concerned not with theology, but with 'realpolitik,' as it affects the welfare and the security of Israel and oppressed Jews in other lands. They have taken the position that Jews to-day are the sole supporters of the State of Israel, and should devote their entire energies and resources to its preservation. They therefore object to Social Action by Jews for any non-Jewish or universalist causes.

A Counter-productive View

I hold this view to be not only erroneous, but counter-productive for a number of reasons. First, Jews must not, in their laudable desire to assist Israel, sacrifice the fundamental tenets of the religion which is our glorious heritage; and these are, as I have indicated, sufficiently profound to embrace both the particularity of the Jewish people and the universality of the brotherhood of man.

Second, despite the fact that Judaism is a this-worldly religion, while Christianity supposedly focuses on salvation for the after-life; despite the fact that Christian theology posits that salvation cannot be achieved by 'works,' but only by faith in Christ, the truth is that Christianity leads the way in true Social Action, while Jews, as we have said, concentrate only on 'social action' which will improve the lot of their fellow-Jews in other countries or in Israel. The Catholic bishops in Canada are continually making pronouncements on human rights, education, and poverty that we do not hear from our rabbis. If we were to join in with our fellow-Christians on such projects — which must of course be carefully selected — we would be true to our own heritage and at the same time promote the kind of fellowship that comes only from joint effort toward achieving mutually espoused goals. Talk is no substitute for action. It has been my sad experience that some rabbis who are most interested in promoting dialogue have refused to engage in Social Action, on the ground that it may get us involved with 'radical priests.'

Lastly, because they are members of the affluent society and the children of the technological age, to-day's generation of young Jews move around the world with ease and assurance. They therefore are far more sensitized than their parents were to third world problems of oppression, hunger, disease, the necessity for environmental and wildlife preservation, the dangers of nuclear annihilation, and all other items on the agenda of Social Action groups. If they continue to see churches actively involved in Social Action, and the synagogues either disinterested or hostile, the false perception of synagogue life as parochial, self-centered and therefore irrelevant to their own present concerns — now all too widely held by young Jews, — will persist and perhaps even grow. That would indeed be a tragedy, both for them and for Judaism; for they would become even more susceptible than they are now to the blandishments of the open secularist society which beckons them.

Having said all this, I must conclude by re-iterating once again my support for dialogue, for that is the only way for civilized humans to achieve mutual understanding both of commonly cherished ideals and equally cherished differences. And so, despite these 'caveats,' I am ready to give two cheers for dialogue. ●

Rabbi Joseph responds:

UNFORTUNATELY, Rabbi J.I. Schochet has failed to understand my article and neglects the issues raised by Father Mooney as well as myself. His overheated response to my views seems to have been prompted by the positive tone I allowed towards the phenomenon of Jewish-Christian Dialogue, and the dangers which he sees as lurking therein. However, I welcome the opportunity to clarify further my views on the subject which to me is important, and to keep the issue before the readers of *Viewpoints*.

Rabbi Schochet recognizes the need for every religion to correct itself, and I attempted to review attitudes to Christianity that have been part of popular Jewish thought for the past one hundred years or more. I am convinced by the reasons I suggested as well as by those of Professor Jack Lightstone, that the Modern period requires this review. Rabbi Schochet has not refuted this conviction in any way. Rather, he prefers to fix us in the arguments, debates and jargon of the nineteenth century during which Christianity was indeed a threat to Judaism because of the polemical scholarship of European intellectuals, which continued the tradition of disparagement of Judaism, as well as the large number of Jews attracted to conversion to Christianity as an escape from the alleged stigma of Jewishness. Christianity was — in the well-known phrase of Heinrich Heine — a ticket to acceptance.

One could hardly argue that today Christianity is our dangerous competitor for the religious loyalty of Jews. Mainstream, established churches have renounced missionizing to the Jews, while those who continue this practise are more a nuisance than a serious threat. Important work continues to be done to combat these actions, but our problem, from the perspective of those who retain a religious view of Judaism, is rather indifference to the religious life and practises of Judaism. The acceptance of a secular life-style and value orientation in common with others of non-Jewish origin is what seems to present the greatest danger to continued Jewish identity and commitment. Mass conversion to Christianity is really not our worry.

Nor is Christianity a major source of anti-Jewish teaching today. Numerous Christian denominations have made heroic efforts to remove from their preaching, liturgy and textbooks any denigration of Jews and Judaism.

It is obvious that respect must precede dialogue. This indeed has been the case with the process of Jewish-Christian Dialogue in our time. Dialogue has been made possible only because of Christian realization of the folly of their traditional views about Jews and Judaism. Those Christians who seek dialogue are those who respect Judaism as an independent and dignified religious tradition. They are intrigued by their relatedness to us, a kinship they feel their tradition has not respected nor acknowledged in a proper fashion, and they are fighting for the revision of these errors. They also believe that they can learn much more from us through the process of Jewish-Christian Dialogue. All of this is to me a sign of respect worthy of our positive response and that the "major premise" of dialogue remains intact. In fact, one could argue that a friendly response is Halakhically required to this attempt at friendship, unless one eliminates the numerous texts about *Darkhei Shalom* — the ways of peace — that our Talmudic authorities considered to be the basis of relations with non-Jews. Rabbi Schochet had suggested — but never explained — Halakhic opposition to Jew-

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Soviet Nationality Policy and Soviet Jewry, 1917-1984

by Robert J. Brym

MOST Western observers regard the Soviet treatment of the 1.8 million Jews in the USSR as paradoxical or inconsistent if not downright irrational. The Soviets encourage the cultural assimilation of the Jews; but they prevent full assimilation from taking place by discriminating against the Jews in many ways. The authorities have allowed the emigration of nearly 250,000 Jews since 1971; but they have now virtually put an end to the movement. It thus seems almost as if the Soviet authorities are trying to *prevent* the Jewish problem from being solved in the USSR, always stopping short of a decisive policy. Zvi Gitelman, professor of political science at the University of Michigan, and one of the leading authorities on the subject, summarises well our current bewilderment. "If (the Soviet authorities) want the Jews to assimilate (writes Gitelman), then the legal barriers to doing so should be dropped and serious efforts be made to lower the social barriers; if, on the other hand, assimilation is not to be allowed, then why force the Jews to become Russian in the cultural sense? If Jews are an untrustworthy and unreliable element, there should be no restrictions on their emigration; if, on the other hand, they are needed by the Soviet economy, why restrict the opportunities for education and specialization?"

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My aim in this paper is to make some sense of these apparent inconsistencies, to show that Soviet policy toward the Jews does in fact have a rationale. Specifically, I shall seek to analyse the political and economic forces which have shaped the contours of Soviet nationality policy, particularly as that policy affects the Jews.

Jews thought of as the most oppressed minority

I should like to make my case by first briefly describing the content of Soviet nationality policy. The development of Soviet policy towards the various national groups in the USSR may be divided into three stages: Leninist, Stalinist, and post-Stalinist. During the first of these three periods, which stretched from 1917 until the early 1930s, the Soviet treatment of nationalities was guided by Lenin's views, which consisted of four main points. First, Lenin held that nations are transitory phenomena which emerge during the transition from feudalism to capitalism and which may be expected to wither away when socialism reaches an advanced stage of development; at that point, presumably, the separate nations will fuse and disappear. Second, the main instrument for the creation of socialism was in Lenin's view the communist party, which, he felt, should be free of any nationalistic bias and should help create conditions which encourage national groups freely to give up their national peculiarities. The communist party must not, said Lenin, force assimilation. Third, only the national ambitions of oppressive nations must be dealt with in a harsh and coercive manner; by contrast, Lenin viewed oppressed nations as the natural allies of democratic and revolutionary forces. Finally, nations were defined as communities which share language, economic life, psychological make-up, culture, and territory. By this definition the Jews, scattered throughout the world, speaking many languages, were not a nation; most Jews were in Lenin's view more properly conceived of as members of a caste.

How were these ideas translated into practise and how did this practise affect the Jews? The Jews were singled out by Lenin and other prominent Bolsheviks as the most oppressed minority in the old Russian Empire. That was why, Lenin believed, so many Jews were supporters of the new order; and that was one of the main reasons why the Bolsheviks eagerly recruited Jews in numbers far greater than their proportion in the population for prominent positions in the party apparatus, in the trade union movement, in the press, and so forth. Here was the first case of what we today call 'reverse discrimination.'

Changes under Stalin

This reverse discrimination helped the Jews fare relatively well until 1939. In 1917 the Jews were impoverished, unemployment was very widespread among them, and most Jews were engaged in occupations which had no future: as peddlers, hawkers, craftsmen in small workshops, and the like. Since level of educational attainment is a good indicator of position in the economic hierarchy of the USSR, it is significant that by 1970, in contrast, the Jews were the most highly educated group in that country by far. In that year 239 of every 1,000 Jews over the age of ten had a higher education, compared to only 62 of every 1,000 in the entire population. Less than 1% of the USSR's population was Jewish in 1970, but Jews represented nearly 2% of all university students, nearly 9% of all scientists, 14% of what we in North American uni-

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French Jewry Under the Mitterand Regime

by Henry H. Weinberg

IN January 1981, a new populist movement, "Le Renouveau Juif," ("Jewish Renewal") made France's Middle-Eastern policy a major issue in the presidential campaign by calling on Jewish voters to exercise a "vote-sanction" ("punitive ballot") against Valéry Giscard d'Estaing. For the first time in a country that shuns special-interest lobbies an ethnic group advocated block voting. The militancy of the "Renouveau Juif" movement emerged in a community that in its vast majority felt a strong sense of commitment to the State of Israel. Although French Jewry represents today one of the most heterogeneous Jewish Diasporas in the world, preoccupation with "Jewish issues," both internal and external has served as a basis for unity. In a country where the word "Juif" has often carried a pejorative meaning, Israel created, in the words of a leading sociologist, the "possibility of declaring one's Jewishness with pride." Consequently, the community's concern for Israel's safety seemed to override the significance of domestic issues. The call for a "vote-sanction" also came as a result of the fact that from 1967 on, French Jewry had to contend with frustration in its attempts to modify the consistent one-sidedness of French diplomatic initiatives on the Middle-East in the United Nations and the Common Market.

By 1981, the French Jewish community also became concerned with another issue; it became the first major Diaspora in the West to experience a rebirth of significant anti-Semitic manifestations. Although for a period in post-World War II France this "demon from the past" seemed to be on the wane — in spite of occasional outbursts from the extreme right and neo-Nazi fringes — in the fall of 1980, a deliberate attempt on the lives of Parisian Jews claimed the first fatalities.

Eight months before the French went to the polls to elect François Mitterand to the presidency, France was stunned by the bombing of a synagogue in a fashionable district of Paris that left four people dead and many others wounded. For the first time since the Holocaust, Jews at prayer were attacked in a country that had not yet come to terms with its treatment of Jews during the Vichy period. The government of President Giscard d'Estaing was severely criticized for its laxity in controlling terrorism and found itself at odds with a majority of France's 700,000 Jews, who were already aroused by his aggressive new courtship of the Arab world and continued pro-Arab stance on the Middle-East conflict. The bombing of the rue Copernic synagogue on October 4, 1980, added to the list of grievances against the Giscard administration: the issue of safety of a community that became the target of a disproportionate number of acts of terror, minor violence and vandalism at a time when general violence in France was on the increase.

After the rue Copernic attack the Giscard administration did not gain sympathizers in the Jewish community by its slow and clumsy reaction to an event that was undoubtedly traumatic. The President did not seem to realize the gravity of the attack or the depth of the sorrow felt by the Jews. François Mitterand, on the other hand, was quick to express his solidarity. This was evident from his presence at memorial services the day after the bombing, and at the mass demonstration at which marchers carried banners: "Giscard d'Estaing accomplice of the assassins." The difference in behaviour was symptomatic of the different attitude of the two men men toward Jews and Israel.

Those who labelled Mitterand's visibility during the "Affaire Copernic" as political opportunism failed to note that his long-standing support for Israel, and sympathy for such Jewish causes as freedom of emigration for Soviet Jewry were well-known and appreciated in the Jewish community. Mitterand had visited Israel on several occasions, maintained friendships with some of its top leaders and surrounded himself with a number of advisers who were of Jewish origin.

Ironically, during the presidential campaign the Giscard administration lost points even while making an effort to protect the Jews. Stationing heavily-armed riot troops around synagogues and Jewish institutions provided a constant reminder that French Jewry was again a beleaguered community. In view of the government's laxity toward Arab terrorism (on several occasions the French authorities merely expelled Arab gunmen apprehended on French soil), and its continuation of an anti-Israel line of policy, the round the clock protection appeared as an ostentatious token measure laden with electoral overtones.

Jews Voted for Mitterand

Although no reliable statistical evidence is available on the exact distribution of the Jewish vote, it is generally believed that it went heavily to Mitterand. However, aside from its numerical significance the "Jewish issue" in the electoral campaign seemed to add momentum to the anti-Giscard forces. The high profile given to it by the media, and a vigorous campaign by militant Jews that included the distribution of thousands of posters denouncing Giscard's policy on the Middle-East (some of which read: "The Policies of This Presi-

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versities refer to as full professors, and over 17% of full professors in Moscow, where most of the top Soviet scientists and intellectuals teach and do research.

Although advantaged in this regard, the Jews, unlike the Ukrainians, Russians, Kazakhs, and other major national groups in the USSR, had no territory of their own, no national republic. This was not problematic for the Jews before the 1930s because they were quickly advancing, and being advanced, in the new Soviet hierarchy. However, it later became very problematic indeed because of the federal organisation of the Soviet state, which employed the territorial principle, derived from Lenin's ideas, as a means of bestowing opportunities upon disadvantaged national groups.

Let me explain. From its beginnings in Lenin's time Soviet federalism involved a policy of educating and modernizing those national groups considered backward, of ensuring preferential treatment for the Uzbeks and the Tadzhiks and even the Ukrainians in terms of access to higher education and professional and administrative jobs. This approach to backward nationalities was clearly a method of promoting the rapid modernization of Soviet society and ensuring that the various national groups would be accomodated and integrated in a unified state: their support for the communist regime would be secured by their being assured of access to desirable positions, and the whole society would become not just more legitimized but also more modern as the uneducated masses were trained and promoted.

Now this way of organizing the Soviet state had serious negative consequences for the Jews from the early 1930s on. Lenin died in 1924, and with him died the old Bolshevik dream that the Russian revolution would usher in a period of worldwide upheaval and the establishment of socialism on a global scale. By the time Stalin took over the leadership of the USSR it had become apparent that most countries of the world were in fact ardent opponents of the Soviet state. Stalin therefore decided that it would be necessary to create what he referred to as 'socialism in one country.' This heretofore heretical idea implied that the Soviet Union's attempt to create a socialist society within the borders of the USSR should not be gradual and could not rely on support from the outside world; instead, the Soviet Union must, Stalin held, go it alone. Concretely, this involved the implementation of plans for the collectivization of agriculture, i.e. the elimination of the class of small peasant landholders and their reorganization on state-owned farms; and plans for the forced industrialization of the country, i.e. the massive recruitment, often at gunpoint, of peasants and others to work as construction and factory workers. These plans cost millions of lives. They also necessitated an increased centralization of all decision-making in the USSR. For if Stalin was to succeed in his scheme of creating socialism in one country, then absolute control of a highly disciplined and socially solidary population was needed.

As far as nationality policy was concerned, Stalin's efforts to centralize, discipline, and solidarize the population involved encouragement of Great Russian nationalism and the elimination of any and all autonomy which the minority nationality groups in the USSR had enjoyed under Lenin. Especially dangerous from Stalin's viewpoint was the conspicuous over-representation of many ethnic minorities in the central apparatus of the state; and the existence of administrative elites in the various national republics which had been recruited from local nationality groups during Lenin's time, had been allowed some autonomous decision-making power, and could have stood in the way of Stalin's economic programme because of the terrible toll in human lives it promised to exact. What Stalin wanted was utterly loyal central and republican administrators. What he did in order to get what he wanted was to instigate the great purges of the 1930s, during which virtually the entire old Bolshevik leadership was killed off. Administrators in the central state apparatus who were members of national groups which had no territorial base in the Soviet federal system (such as Jews, Poles, Finns, Hungarians, and so forth) were thus replaced by Kazakhs, Uzbeks, Turkmens, Russians, and the like. Potentially troublesome administrators at the republican level were replaced by other members of local national groups who were utterly dependent upon the political centre and who no longer represented republican national interests well.

"... replacements became available for ... roles which Jews had performed ..."

This strengthening of the territorial basis of Soviet federalism under Stalin was not the only reason why Jews fell from grace in the 1930s. In addition, I must note that by the 1930s replacements began to become available for the valuable scientific and administrative roles which so many Jews had performed in the USSR since the revolution. Stalin initiated the widespread educational upgrading of *vydvivzhentsy*, or workers 'from the bench,' and their recruitment to precisely the sorts of jobs in which Jews figured so prominently. Room had to be made, in Stalin's opinion, for many more non-Jews in the better occupations; the Jews had served their function and were considered to be expendable because they had no territory of their own in the USSR.

Quotas and purges intended to get rid of Jews now considered functionally superfluous were applied in fits and starts dictated by historical exigencies (such as the war) and the whims of Stalin. By the 1960s, however, the condition of Soviet Jewry was exacerbated by the arrival of Soviet society at a new stage of development. Under Lenin the primary objective of the regime was to promote world revolution, one consequence of which was that Jews, as a formerly oppressed but now loyal and well-educated minority, were especially favoured. Under Stalin the main goal became that of creating socialism in one country, as a result of which a more highly centralized and unified state was deemed necessary; the territorial basis of Soviet federalism was strengthened accordingly and the Jews, who had no territory of their own, were the big losers — especially so because of the growing availability of non-Jews able to perform their occupational roles. Under Brezhnev there took place no revolution from below and no revolution from above. The USSR entered a relatively stable period in its history and the main goal of the countries of the so-called 'socialist camp' under Soviet aegis, and further expanding the Soviet Union's political influence and, where possible, domination in the world: a sort of nationalistic communism in a world under Soviet domination was, and apparently still is, the envisaged ideal.

The nationality policy which accompanied this new aim involved the application of what is known in the USSR as 'the theory of the Soviet people.' This theory holds simply that the various national groups in Soviet society are now quite far advanced in the process of merging into a new unified people, and that the nationality policy of the Soviet state should encourage the fusion process. In practical terms this means that the regime tries to eliminate the capacity of *all* national groups in the USSR, including the Russians, to act as unified groups. This aim is achieved by the state organizing a variety of basic social processes so as to create (a) social cleavages between the classes of each national group; and (b) social cohesion, based on allegiance to the central state apparatus, among the professional and administrative classes within all ethnic groups. Thus, the various classes which compose each national group are prevented from acting in concert while the traditional leaders of national movements everywhere — members of the professional and administrative class — are rendered loyal to the centre.

Policies based on quotas

How do these policies — divide and rule the classes, integrate and rule the elites — affect Soviet Jewry? I shall restrict myself here to discussing only the effects of the elite integration policy. After all, an incredible 56% of Jews in the labour force were professionals in 1970, and it may safely be assumed that nearly all other Jews wanted their children to be professionals. The policy of elite integration in particular has therefore had very serious consequences for the Jewish community.

In brief, what elite integration means for the Jews is that they must be got rid of in order to make room for members of other national groups. Thus, it is certainly the case that university entrance quotas have been established. These quotas specify that the social composition of the student body in each university should mirror the national composition of the population in the republic where the university is located. This obviously restricts Jewish enrolment.

Furthermore, many jobs are created for professionals, even if there is no real need for them, in order to ensure that the students of the major national groups in the USSR have work after graduation. This explains, for example, the proliferation of second-rate provincial research academies in the USSR: the creation of these and other job opportunities is the price which the regime is willing to pay in exchange for the loyalty of national elites in the various republics to the political centre. However, even these jobs are sometimes not sufficiently numerous to take care of all the new graduates. On such occasions Jewish professional employment has been restricted and employed Jewish professionals have been forced to make way for non-Jews. In the 1970s, for instance, slow growth rates in the Soviet economy resulted in just such an overproduction of highly trained personnel. This caused an antisemitism of convenience to spread among Russian and other Soviet intellectuals, who increasingly came to see the numerous Jews in the professional and administrative classes as the major impediment to the advancement of their careers.

But overall, the policy of elite integration has worked very well indeed from the point of view of the Soviet leaders. Manifest national discontent among the major Soviet national groups — those with their own territories — is virtually non-existent because the national elites have been successfully co-opted.

There is only one major flaw in the policy of elite integration: it cannot satisfy the aspirations of a number of minor national groups in the USSR. These groups manifest one or more of the following characteristics: they have no territory of their own in the USSR; the members of their national group outside the USSR have their own state; they have a disproportionately high number of people in the professional and administrative classes in the USSR; they are concentrated in large cities outside of their national republics. Possessing any one of these characteristics entails obvious disadvantages since the whole structure of elite integration is based on the proportional representation of territorial groups in the professional and administrative classes. But some possess more than one of these characteristics, the effects of which are cumulative. And the Jews are in the unfortunate position of possessing them all. Thus, minor national groups which lack territorial bases in the USSR or have state formations outside the country — such as Turks, Poles, Koreans, and so forth — are all experiencing blocked upward mobility. The Jews, however, have been experiencing *downward* mobility for the past fifteen years or so, as more and more job opportunities have been closed to them and as fewer and fewer Jews are being allowed into especially the better institutions of higher learning.

Too many professionals

It should thus be apparent that Soviet Jews represent an extreme example of a general process which encompasses many minor national groups in the USSR. And it is further evident that the high level of discrimination against them is not just a simple case of antisemitism (although, to be sure, there are plenty of antisemites among the Soviet leadership). Given the social characteristics of Soviet Jewry and of Soviet nationality policy, both of which have been shaped by economic and political realities stretching back to the beginning of this century and even beyond, it became impossible for the Soviet system to accomodate and integrate all the Jews in the USSR. By the early 1970s, when the Soviet Union had clearly produced more professionals and administrators than it could succesfully absorb in its occupational structure, and when many Jews began to protest the threat and the reality of downward social mobility, a decision was reached by the Soviet leadership to allow some Jews, particularly the political dissidents among them, to leave the USSR.

I think that this interpretation helps us understand better Soviet policy towards the Jews. As noted at the outset, this policy has bewildered many Western scholars since it is shot through with contradictory impulses. But it does none the less have a certain logic. Its apparent constraints are rendered meaningful if we see them in the context of the constraints placed upon the Soviet leadership by the economic and political realities of Soviet society. The assimilation or, more properly , Sovietization, of the Jews is facilitated as part of the overall strategy of helping to foster the fusion of national groups and the creation of a new Soviet people. But discrimination against Jews is also institutionalized because Soviet nationality policy, based on the proportional representation of territorially-based groups, needs to make way for aspiring members of those groups: that is one of the most important mechanisms in Soviet society for preventing the outbreak of nationalist feeling in the republics and ensuring the overall stability and integration of Soviet society.

Similarly, the emigration of some Jews came to be viewed as a means of relieving some pressure on the system in the 1970s, when there was an over-supply of highly trained manpower relative to the number of job opportunities that could be generated by the economy.

Labour shortage now influences emigration

Significantly, however, Soviet society has now entered a period of labour shortage, which promises to become quite severe towards the end of this decade; and there is some evidence that Soviet authorities are now fearful of losing too many highly trained Jewish experts. Thus, in the last official circular on the Jewish question I have seen, dated 1979 and reported in a *samizdat* journal, the need is emphasized to make admission to universities and professional jobs somewhat *easier* for Jews and at the same time to step up "anti-Zionist" propaganda and make emigration more difficult. And, as is well known, the pace of emigration has slowed to a virtual standstill over the past couple of years. In addition, I have noted with interest that there has over the past two years been an increase in the publication of Yiddish-language books in the USSR and in the availability of state-organized Yiddish courses and cultural events. One should not get the impression that life is becoming rosy for Soviet Jewry as a result of these developments. That is very far from the truth. However, it does seem that the authorities are now shifting their Jewish policy to take account of current and anticipated economic and political conditions. Now, as in the past, the behaviour of Soviet authourities towards the Jews appears to be a more or less logical outcome of the economic and political context within which it is occurring. ●

Martin Buber and Zionism
A Fresh Look

by Rabbi Dow Marmur

IN the beginning of 1978, the Ben Gurion University in Beersheba sponsored a symposium on the life and work of Martin Buber to mark the centenary of his birth. As the proceedings of that gathering are being published — the German version is already available; the English and Hebrew texts are to appear shortly — one is struck by the same phenomenon that was so obvious to those who were at the conference six years ago: although the most abstruse aspects of Buber's thought were discussed in considerable detail, his contribution to Zionism was omitted. When a Jewish participant, the German Protestant theologian Helmut Gollwitzer, raised the issue, he was told by the organizer, the late Professor Yochanan Bloch, that Buber's Zionism would, in his opinion, inevitably lead to sensationalism.

This reasoning is a characteristic illustration of Jewish discomfort with Martin Buber's work in general and his Zionism in particular. On the one hand, he is the great exponent of 20th century Jewish thought to the non-Jewish world; one only has to think of what he did to make Hasidism acceptable in contemporary Western culture to recognize his contribution. Many Jews take pride in that. At the same time, however, they are unable to integrate Buber into any movement in Judaism: the Hasidim themselves, to the extent that they know of his writings, repudiate him; Orthodox and Conservative Judaism finds him unacceptable on account of his anti-Halachic stance; Reform has never had any close links with Buber because, ultimately, he is opposed to any form of organized religion; the academic philosophic establishment finds his thought too esoteric — he is taught more in the Catholic University of Cracow in Poland than in the Hebrew University in Jerusalem. And Zionists are reluctant to discuss Buber's thought out of fear of sensationalism. His value appears only to be recognized in the department of Judaism "for export." As one of his critics, Rabbi Adin Steinsaltz of Jerusalem once put it in an interview: "Buber remained a German professor even when he lived in Israel."

Yet, Buber's contribution to modern Zionism cannot be ignored. The purpose of this article is to draw attention to it.

First Contact with Zionism

He came in contact with Zionism soon after the first Zionist Congress in 1897, and in the course of the two decades that followed he exerted enormous influence on young assimilated Jews in the German speaking world. He showed them a way of being assertively Jewish without having to return to the old-time religion that their parents so assiduously tried to shed. Thanks to Buber, many Jews who were young in the early part of the 20th century found their way back to Judaism in its Zionist manifestation. True, this was not a Zionism that necessarily led to *aliyah* — although many of Buber's followers did go to live in Palestine; some even founded a kibbutz, Hazorea — but it did help many young intellectuals to affirm Judaism and to identify themselves with the Jewish people. Significantly, Buber's Zionism did not lead to his own emigration either; he stayed in Germany until 1938, five years after Hitler's accession to power and Buber's dismissal as Professor of Jewish Studies at the University of Frankfurt. Even in the 1930's, it seems, Buber saw himself more as a German professor than a *halutz*.

Nevertheless, despite these "flaws" according to the standards of those who came to shape the *yishuv* and subsequently the State of Israel, Buber's place in the history of Zionism cannot be denied. He had been one of those who influenced the movement in its early years and one of its most articulate exponents. Why, then, has his role been subsequently underplayed, if not ignored?

"Cultural Zionism"

Two immediate reasons come to mind. Firstly, Buber took sides in the struggle in the history of Zionism between the political wing, epitomized by Theodor Herzl, and the understanding of Zionism as a national and cultural force as expressed by Ahad Ha'am. If the former saw a Jewish State only as a place where Jewish bodies could find safety and peace, for the latter Zion was a concept and an idea which would redeem the Jewish soul wherever it was. Whereas Herzl's "political" Zionists were dreaming of a State like all other States, Ahad Ha'am's "cultural" Zionists were striving for a spiritual centre for all Jewry.

Buber allied himself completely with this latter approach. Despite personal affinity with Herzl, he was, ideologically, on the side of Ahad Ha'am. Even when his active participation in Zionist affairs ceased after World War I, he did not feel that he had distanced himself from Zionism, although he stayed in Germany.

It was, however, the Zionism of Herzl, not its "cultural" counterpart, that created the State of Israel. We have every reason to be grateful for it. Without the vision of David Ben Gurion, which he inherited from Herzl, and the courage which was uniquely his own, there might not have been an Israel today. Ben Gurion was vindicated and Buber discredited in 1948 — and rightly so. But it is less certain that he should remain discredited in 1984. For the establishment of the State of Israel has still not solved the deep spiritual problems of the Jewish people; in fact, the very existence of Israel has created many new ones, especially those brought about through the emergence of Jewish power. A return to the Zionism of Ahad Ha'am and Martin Buber today may help us to come to terms with both the reality of a Jewish State and the demands of the Jewish spirit. The "cultural" Zionists may have been saying the right things at the wrong time; their time may be approaching now — not as an alternative to "political" Zionism but as an addition and a corrective to it.

When the Zionist movement, not only in Canada but all over the world, finds itself at present devoid of ideology and direction it is precisely because, having affirmed the reality of a Jewish State, we have not been able to hear the demands of the Jewish soul. Buber is one of those who enables us to listen afresh, for he may be faulted on the timing but not on the message; he was wrong thirty-six years ago; he may be right today when virtually all Jews have become Zionists, although the majority live outside Israel.

The Arabs

The other conflict between timing and content in Buber's thought has to do with his attitude to the Arabs. For during the first decade of his life in Palestine, from his arrival there until the establishment of a the State of Israel in 1948, he advocated a bi-national Jewish-Arab State. He was wrong not only because neither side wanted it, but also because many knew then and we have had ample evidence since — Cyprus and Lebanon are two telling examples — that two-nation states do not work. In the same way that Buber's brand of Zionism was discredited in the face of political realities, so was his perception of statehood. But, once Israel existed, Buber modified his views and concentrated on Arab-Jewish understanding. He was again ignored, because at the time neither side was ready for it and, in any case, he had lost all credibility as a political thinker.

However, we have now had five years of peace treaty, albeit "cold" as yet, with Egypt and enough experience to tell that ultimately peace with the other Arab countries can only be achieved at the negotiating table. There is today hardly a responsible thinker or strategist who believes that Israel can have peace through war. To have peace, representatives of Arabs and Jews, living both within the borders of 1948 and 1967, will have to talk and, ultimately, agree. Buber's vision of dialogue has become a politcal necessity. What seemed far-fetched three decades ago is both possible and necessary today, but because of what has happened in the last thirty-six years, neither side is as yet psychologically ready to talk. An Arab who is in favour of negotiation rather than war runs the risk of losing his life; an Israeli with similar views — living in a democratic and civilized society, as he does — may only run the risk of losing an election. A fresh look at Buber's insistence on the primacy of dialogue can prepare us for greater openness, refine our ability to listen and to respond, even when we disagree with "the other side."

Dialogue

Martin Buber's perception of Zionism must be viewed in the wider context of his philosophy, which has as its starting point the primacy of personal encounter. Reality to Buber is only that which happens in the moment of meeting. Only when we are open to each other can we perceive what is real and what is true. When we treat each other as objects rather than subjects, as *it* and not as *thou* , we have manipulation and dogma. This, according to Buber, is true in the realm of politics as much as it is true in the realm of religion. Political ideology, by its very nature, is dogmatic, sees not other points of view, and, therefore, becomes manipulative. Similarly, statehood is exclusive by definition, keeping out those who do not "belong" and manipulating those who do. What Buber has to say about political Zionism and Jewish Statehood is consistent with his general outlook. Although he affirms the primacy of Zion and the Land of Israel in Jewish life and thought, he is suspicious when the idea is turned into doctrine and state machinery.

Life in the Diaspora is not a negation of Zion; the fusion of the two can bring about a revival of Judaism at its best.

It was so for Buber. The question is whether it can also be so for us, too. We cannot go along with Buber all the way, because for him the *fact* of encounter was all that mattered; content was less important. We have a different perspective. Applied to political negotiations , we know that it is not enough just to talk; one has to have something to talk *about* and that usually means a show of strength and a measure of manipulation. Thus, it is generally recognized that Sadat would never come on his historic visit to Israel if he believed he could defeat her militarily. Only when military victory became impossible for him and there was a reality to be negotiated, was he ready to talk peace. There is more to encounters between Arabs and Jews than shaking hands in mutual affirmation and gazing into each other's eyes in response. Buber might have thought otherwise, but we know better.

Utopianism with Realism

Neither can we share Buber's utopianism. Although, as Bernard Susser has pointed out in his *Existence and Utopia* (Associated University Presses, London and Toronto, 1981) Buber has always tried to temper utopianism with realism, nevertheless his vision of Zionism, noble as it was, would not have given us Israel. But we also must take Susser's assessments to heart when he writes that "in sharp contrast to the position which sees Zionism as a secular national substitute for a no longer viable Judaism ... Buber approaches Zionism precisely as the potential fulfillment of the task of Judaism." For Buber, adds Susser, "Zionism is Judaism striving for realization" (p.145)

The Canadian Zionist Federation has a new President. Because of the composition of the World Zionist Organization, the July elections in Israel as well as the concerned Diaspora fund raisers may affect its future composition and direction. A growing number of Jews in the Diaspora and in Israel are in search of the significance of Zionist thought in our time. A fresh, yet critical, look at Martin Buber may give us something of what we need. To continue to ignore him, in case mention of his Zionism may lead to sensationalism, is to vindicate his worst fears about the dangers of doctrinaire politization. ●

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LAYTON

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ants can kiss me! When they need money, whom do they come to? To me, to the meshuggenah Strul Goldberg and where do they kiss me? Right here" ... and pointed to his fat butt that seemed about to burst out of the shiny skin of pants cloth.

But to do Strul justice I must tell the story of his arrival from Rumania. He landed in Montreal and at once went to see his father's older brother. Instead of inviting him to stay for supper, his nearest blood relative tossed him a quarter and told him to go find himself a meal at a nearby restaurant. That told Strul all he needed to know about the facts of North American civilization. From that moment on he held firm to the premise that money was what counted most in the New World. Not even Balzac could have turned a sharper eye on the hypocrisy North Americans employ to conceal that fact from themselves and from others. His own honesty and fair dealing as well as the maniacal devotion he put into building a successful business single-handedly made him feel entitled to mock and sneer at the merchants and peddlars he had dealings with. Honest and truthful himself, he suspected everybody else of cheating and lying. Though ardently worshipping the Golden Calf, he was totally free of either cant or cynicism. His drive to amass wealth gave him a serene purity that only an Aristotle or a Shelley could rival. Hoarding his gains dollar by dollar he was contemptuous of anyone without money. Yes, Strul was himself the Golden Calf gleefully kicking up his heels in my mother's kitchen. Bullnecked, red-faced, loud-voiced, how sad his end was when, stricken with throat cancer and thin as a wisp of straw, he was heard to whisper from his hospital bed, "I lived like a fool, I am dying like a fool." Life has always presented me with many disturbing pairs of antinomies. Without doubt the most seminal pair of opposites was that of Strul Goldberg and my father of whom many years later I wrote the following poem:

His voice is low. He leaves behind
The cold, the dross, the hates of men.
He will extol the ways of God
And grow disdainful of the blind

Of Jacob's breed he hums and sings.
He slowly stirs his jaundiced tea
And sighs for lemons ... ach. His room
Is empty and he talks with kings. ●

FRENCH JEWRY

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dent are a Menace to Peace"), could only benefit the challenger. The "Renouveau Juif" campaign contributed to the general mood of dissatisfaction during the final part of the Giscard d'Estaing administration. After his defeat the former President was apparently convinced that he lost the elections in large part because of the "Jewish vote."

After his election, Mitterand included several Jews in his cabinet (Robert Bardinter, Minister of Justice, Pierre Dreyfus, Minister of Industry, Jack Lang, Minister of Culture) and appointed a man known for his activism in the Jewish community, Jacques Attali, as personal adviser. Mitterand's moving, public expression of gratitude to Mendès-France, who had lost his premiership in the 1950's partly because of his Jewishness, his mild rebuke of the Begin government for bombing the French-built nuclear reactor in Bagdad, his repeated promises to make the first state visit by a French President to Israel — all of these led many in the Jewish community to believe that a new era had dawned on the troubled relationship between France and its Jewish citizens.

Embittered feelings generated by repeated manifestations of verbal and physical anti-Semitism and frequent confrontations over Middle-Eastern policy gave way to a new feeling of legitimacy, of being part of the new establishment not merely as French citizens, but as Frenchmen with a recognized, rightful concern for the safety of a reborn ancestral homeland. Jews felt secure for the first time that their devotion to Israel was not likely to bring accusations of double loyalty (as had been the case under previous administrations since General De Gaulle's switch to a pro-Arab Middle-Eastern policy in 1967). The new administration also took concrete measures that were viewed favourably by the Jewish community. It promptly abrogated the so-called "décret Barre" which allowed French firms to co-operate with Arab economic boycott of Israel and declared that the PLO was not the sole representative of the Palestinian people.

Yet, a few months after the election some in the Jewish community expressed concern that French and Iraqi officials met to discuss the reconstruction of the "Osirak" nuclear reactor, that France was resuming arms deliveries to Libya and that Foreign Minister, Claude Cheysson, saw fit to meet Yasser Arafat shortly after a Palestinian terrorist attack on a Vienna synagogue. In spite of these grievances there was a feeling that the internal situation had undergone a positive change and that under Mitterand relations with Israel would continue to improve.

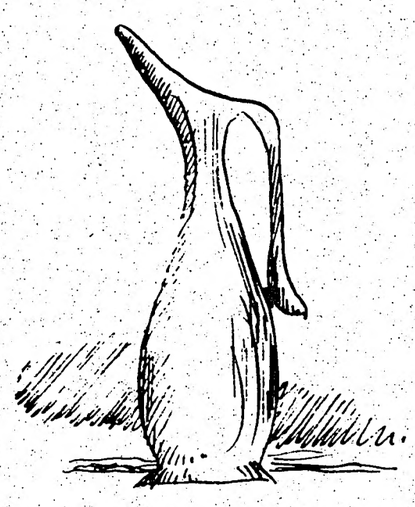
First Premier to Visit Israel

This feeling was reinforced, when, in March 1982, in spite of advice from the Quai d'Orsay, Mitterand became the first French President to make a state visit to Israel. Although he openly expressed support for the establishment of a Palestinian state, his speech to the Knesset, containing sympathetic and perceptive remarks about the history of the Jewish people and its place in Western civilization, confirmed his reputation as a friend of Israel. The leader of "Renouveau Juif," Henri Hajdenberg, exclaimed: "history will remember that he went to Israel."

The prospects for more harmonious relations between the Jewish community and the government, and for a disappearance of the renewed manifestations of anti-Semitism, were shattered by the reaction of the French media and some government spokesmen to Israel's military action against the PLO in Lebanon in the summer of 1982. Anti-Semitism, not merely anti-Zionism. this time hardly disguised, became again a serious threat to the Jewish community. In view of the fact that the first year of the Mitterand administration saw almost a complete disappearance of physical violence against Jews many believed that the danger had passed. The anti-Semitic overtones of the media coverage of the war in Lebanon came therefore as a shock. Both the government-controlled radio and television networks and a substantial segment of the press supplied to an apparently receptive public horrific portrayals of the Israelis that echoed the anti-Semitic notions of such notorious nineteenth-century pamphlets as the "Protocols of the Elders of Zion." The word "Zionist" became synonymous with monster, ruthless killer, Hitlerite, "the disinformation was constant," wrote the well-known writer and publicist, Alain Finkielkraut. In the words of a political philospher, the media presented in the eyes of the public opinion "a new image of the Jew, not the Israeli, dressed up henceforth in the finery of those who had been its executioners . . . a major debate over the nature of Judaism was inaugurated."

New-antisemitism of the Left

It became evident that, this time, the source of the new anti-Semitism was the left, which transferred some of its propaganda-laden terminology to the Jewish state as well as to Diaspora Jewry. Since the 1960's the French left viewed the Middle-East conflict through the virtues of "anti-imperialism." The accumulation of stereotypes that equated Zionism with American imperialism and South-African racism provided a seed-bed for outbursts of virulent rhetoric in the summer of 1982. Somehow, discredited ideologies and their rhetoric that seemed to be on their way out in French public discourse came back to life, found a new justification to be used again in order to vilify a new "imperialism." In view of the large combined circulation of newspapers that espouse in various degrees left-wing thinking (*Libération, Le Matin, Le Monde, L'Humanité*), the impact of their "anti-Zionism" was considerable.



The publication by *Le Monde* of a full-page advertisement that contained open racist remarks about Jews and Judaism could only reinforce the sentiment that Israel's military action has further loosened constraints on the use of anti-Semitic rhetoric. The ad, went beyond criticizing the State of Israel to accuse Jews of racism, of constituting a world-wide conspiracy (it spoke of the "extraordinary hegemony of the Zionist lobby on all the media in the world") and reduced Judaism to tribalism. Signed by three personalities with links to the Catholic and Protestant churches, the text referred to race and blood and distorted the meaning of Jewish identity and its concept of nationhood. Implicitly, the advertisement also called into question the Vatican II declarations on the Jews.

Virulent Reaction to Israel Action in Lebanon

It is evident today that the reaction of the French press to Israel's action in Lebanon was considerably more virulent than in other Western countries. France was also unique in that it witnessed almost daily street demonstrations against Israel led by leftists and powerful Communist controlled labour unions.

Faced with this unprecedented barrage many French Jews, even those on the left who had severely denounced the incursion into Lebanon, realized that their criticism was being exploited for aims that were at least in part anti-Semitic. Vladimir Jankélévitch publicly regretted participating in the demonstration in front of the Israeli Embassy. According to the editor of a prominent literary weekly, Jews had the feeling that the media took a special pleasure in vilifying them and Israel, and that editors allowed their journalists to indulge in excessive language because they believed that they were reflecting popular sentiment that was hostile to Jews.

Added to what many referred to as "the media bludgeoning" of Israel were such unprecedented actions as a strike by leftist high school teachers in several cities who demanded that France break diplomatic relations with Israel and who indocrinated their students with anti-Zionist propaganda. The President of France himself seemed to have absorbed the anti-Israeli propaganda when, early in July 1982, in response to a journalist's question, he seemed to agree that the bombardment of Beirut was comparable to the 1944 Nazi obliteration of a French village, Oradour-sur-Glane. Subsequent explanations that his remarks were taken out of context did not allay the feeling of gloom and dejection in the Jewish community.

When on August 9, 1982, a terrorist attack on a Jewish restaurant in Paris left six dead and twenty-two wounded it was widely believed in the Jewish community that the killers, who may have come from the Middle-East, took advantage of an atmosphere filled with anti-Jewish animosity. Belatedly, some of the media appeared to have realized that their excessive rhetoric may have indirectly encouraged the terrorists. After the restaurant shooting *Le Monde's* editor wondered if journalists ought to have reported the events from Beirut with "as much passion."

"Once Again We Are Alone"

In the Jewish community the worst fears seemed to have become reality. As forty years earlier, it was again dangerous to be a Jew in France. Places where Jews used to gather were deserted. For weeks Jewish restaurants in Paris were almost empty of customers. In September, High Holiday attendance of synagogue services had diminished noticeably. Jewish communal centers also saw a drop in participation in their activities. The chief Rabbi of France, René Sirat, exclaimed: "once again we are alone."

The events of the summer of 1982 also sharpened divisions inside the Jewish community. Although French Jewry remains a heteroclitic community, the concern for Israel has functioned as an effective unifying element. For many, Israel became the core of their Jewish identity. Until the 1982 war in Lebanon the hostility to Israel among Jews seemed limited to a small number of leftists who lumped the Jewish state with the "colonialists" opposed to the aspirations of the "Third World." The 1982 war exacerbated, however, long-standing frictions between right and left-wing Zionists and between supporters and detractors of Prime Minister Begin's policies.

Although the government increased the measures of protection around Jewish institutions, the inability of the police to apprehend any of the perpetrators of previous anti-Jewish attacks heightened the malaise and the feeling of insecurity. Added to this gloomy atmosphere was the distress of an almost total freeze in Franco-Israeli relations. Frustrated in his attempts as peace-maker in the Middle-East, offended by the Israeli Prime Minister's remarks concerning the growth of anti-Semitism in France and his call to young French Jews to protect themselves, François Mitterand decided to cool relations between the two countries. Foreign Minister Claude Cheysson multiplied declarations favourable to the PLO and cancelled scheduled meetings of the Franco-Israeli cultural commission.

Future Prospects

It is too early to speculate about the long-range effects of the events of the summer of 1982 on the evolution of the status of French Jewry and its self-perception with French society. Understandably, initial predictions were decidedly pessimistic. However, there were signs of a desire by President Mitterand to improve relations with Israel. France's costly involvement as a peace keeper in Beirut, and its decision to retaliate for the death of its soldiers, reflected a new attitude to terrorism and a new understanding of Israel's long-standing policy of pre-emptive measures. Mitterand's decision to intervene militarily against Libya's ventures in Chad, also focused public opinion on some of Israel's fanatic enemies.

In a country where the most independent newspapers are influenced (particularly in matters of foreign policy) by the tone emanating from the Elysée palace, a change in the government's attitude toward Israeli policies is bound to affect the ambience around the "Jewish question." In France, even slightly perceptible diplomatic gestures filter down to the makers of public opinion. Dormant anti-Semitic feelings and unrelenting hostility toward Zionism from the powerful left will continue to affect the status of French Jewry. If, however, François Mitterand's administration will keep its commitment to respect the right of ethnic groups to affirm their particularisms and concerns, and if he maintains an even-handed policy in the Middle-East, the largest Jewish community in Western Europe should be able to contemplate its position in French society with a measure of optimism. ●

RABBI JOSEPH

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ish-Christian Dialogue. It seems to me that the Halakha would encourage it.

Rabbi Schochet's philosophic objections are equally weak and filled with contradiction. Do we really believe that appreciation of another's theology is impossible to any degree? And why only if that other is a community is it rendered impossible? History as well as ordinary human experience refute his thesis. We are able to understand the intimate and private thoughts of others on many delicate subjects such as love and faith, and we can identify with the poetry, art, and theology of others.

Rabbi Schochet would also make it impossible for a conversion to take place, for that would evidence a departure from one theological framework to another. The fact that conversion does take place and is accepted by the Halakha as a real possibility would seem to indicate that this passage can be accomplished.

I will not comment upon Rabbi Schochet's rejection of my interpretation of Tzedakah except to say that for most people responsibility and obligation for others would seem to be awfully close if not identical to active love and care. His understanding of the "mechanics" of Yom Kippur defies the numerous references in the liturgy to the fact that "we no longer have a Kohen to achieve atonement for us."

I did not suggest that we should give "sympathetic appreciation to the Christian doctrine that Jesus was more than a person." I specifically stated the following in regard to this matter: claims that he was more than a person will probably *never* receive a sympathetic appreciation! I trust that the readers of *Viewpoints* will read more carefully than this writer with his alarmist accusations.

I marvel at Rabbi Schochet's bold claims to know a "true theologian," what is "genuine" dialogue, and to reach "full understanding." He can even pronounce upon the views of Abraham Joshua Heschel and find them "Incompatible with Judaism." Is such confidence to be admired or such immodesty itself incompatible with the spirit of wisdom and the search for understanding of a complex issue?

While I am convinced that my positive response to dialogue is a correct one, I claim no such confidence towards the practical effects it may produce. I do not know if that process will indeed be successful in terms of removing all traces of hostility from Christianity. The struggle towards this achievement goes on against formidable resistance; the inertia created by centuries of belief. However, our role is twofold. Morally and based on the principles of *Darkhei Shalom* we cannot push away the hand that is stretched out to us in friendship. Strategically, we cannot afford to alienate our friends and give succor to our enemies. Rather we can become players in this process within the Christian world by strengthening the hands of those who seek peace with us. I also believe that it is interesting to speak with those who claim to believe in the God of Israel and the divinity of the Bible. These are rare and therefore precious phenomena today.●